

Presented to

The Library

of the

University of Toronto

by

Professor G. M. Wrong,

June 1924.

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

P_r

Jun

RUSACK'S MARINE HOTEL

ON THE
LINKS, ST ANDREWS

~~~~~  
**THE ÷ MECCA ÷ OF ÷ GOLF**  
~~~~~

Parties Boarded. Special Terms to Golfers & Families

Reduced Winter Tariff from 1st October till 1st July

The Table d'Hote, Breakfast, Luncheon, and Dinner are Open to Non-Residents. Separate Tables.

Luncheons and Dinners *à la Carte*

PASSENGER ELEVATOR
~~~~~

**Telegram — "RUSACK, ST ANDREWS"**

(Telephone 1101)

**'BUS ATTENDS ALL TRAINS**  
~~~~~

The MARINE HOTEL is under the Personal Management of the Proprietor,

W. RUSACK.

D. M. MELDRUM & Co.'s

WATERPROOFS—

SPECIALITIES FOR LADIES & GENTLEMEN IN THE
Newest Materials and most Fashionable Shapes—

LADIES', from 15s to 50s; GENT.'s, from 20s to 63s.

Waterproof Capes for Girls and Boys, from 6/6 each.

Cycling Waterproofs, Capes, Leggings, &c.

~~~~~

Water Beds, Bottles, & Cushions

~~~~~

Fishing, Sporting, and Travelling Requisites

Elastic Stockings, Waterproof Sheetings

SURGICAL AND HOSPITAL ARTICLES

Indiarubber Garden Hose

Indiarubber Mats

Lawn Tennis, Croquet, Golf, and
Cricket Requisites

Illustrated Price-Lists on Application

~~~~~

***13 & 15 Reform Street***

**DUNDEE**

Branch—5 CROSS, CUPAR-FIFE

# JOHN J. KIRK

**Dispensing Chemist**

*(From DUNCAN, FLOCKHART, & Co., Chemists to the Queen, Edinburgh)*

**73 SOUTH STREET**

**St Andrews**

# W. R. KERMATH

**Registered Chemist and Druggist**

**Greyfriars Garden, ST ANDREWS**

~~~~~  
PHOTOGRAPHIC CHEMICALS, PLATES, PAPERS, &c.

Developing-Room for Amateur Photographers

SPONGES, LOOFAHS, and WASHING GLOVES

SMELLING BOTTLES, PERFUMERY, TOILET SOAPS

Mineral Waters, Ærated Waters, &c.



EDWARD HUNTER

BOOT AND SHOE MAKER

(Near the WHYTE-MELVILLE MEMORIAL)

90 MARKET STREET, ST ANDREWS

~~~~~

Large and Varied Selection of Ladies' and Gentlemen's **Boots** and **Shoes** suitable for all Seasons. Also, a Large Stock of Boys' and Girls' **School Boots** always on hand.

Agent for the Celebrated **K Boot**. Ladies' and Gentlemen's **French Sandals** always kept in Stock.

**INSPECTION INVITED**

**Boots, Shoes, and Slippers** carefully selected from the Best English and Scotch Manufacturers; also Made to Order by Skilled Workmen on the Premises.

*Prices as Moderate as possible, consistent with the*

**BEST MATERIAL AND WORKMANSHIP.**

~~~~~

**E. H. has had considerable Experience of the Trade in the
Best Houses in Edinburgh and Glasgow**

~~~~~

**Repairs punctually Attended to**

# WILSON & CO.

Mineral Water Manufacturers & Bottlers

**CUPAR and ST ANDREWS**

Our WATERS are filled in Syphons and Ordinary Bottles, and may be had from all Wine Merchants, &c.

## **SPECIALTY—**

Our Famed GINGER BEER, always in Fine Condition

*First-Class Analytical Report by Granville H. Sharpe, F.C.S.*

*(Late Principal of the Liverpool College of Chemistry)*

FIFE AGENT FOR JOHN AITCHISON & CO., BREWERS, EDINBURGH

# JOHN SUTTIE

Aerated Water Manufacturer

1 Rose Lane, South Street

**ST ANDREWS**

Potash, Ginger Ale, Soda Water, Lemonade, Sherbet, and Aerated Tonic—all of the Finest Quality. SYPHONS FILLED.

**PRICE-LIST ON APPLICATION**

**Speciality—Ginger Beer in Pint Bottles**

# LOW

## BUTCHER AND POULTERER

(Established 1840)

### 104 South Street

*(Opposite the TOWN CHURCH)*

## ST ANDREWS

---

Every Variety in the Trade, at Moderate Rates

— TELEPHONE 1115 —

---

# ROBERT PRATT

## Butcher, Poulterer, and Game Dealer

### 66 MARKET STREET

## ST ANDREWS

---

Minced Collops, Pickled Tongues, Corned Beef, &c.

# J. GRAHAM

Butcher,



& Game

Poulterer,

Dealer

**2 CHURCH STREET  
ST ANDREWS**

Lamb and Veal in Season

Prime Salt Tongues and Corned Beef

**VISITORS TO ST ANDREWS**

*are respectfully reminded that the Place to procure*

**Souvenirs, Presents, & Views of the City**

IS AT

***The* CITIZEN**

**Artistic Stationery & Printing Warehouse,  
107 SOUTH STREET**

Complete Stock of VALENTINE'S and WILSON & Co.'s

**VIEWS OF ST ANDREWS AND NEIGHBOURHOOD**

ALBUMS OF VIEWS at 6d, 1s, and 2s 6d Each.

DR HAY FLEMING'S GUIDE-BOOKS TO ST ANDREWS—1s, 6d, and 1d.

ST ANDREWS IN YE OLDEN TIME—1s.

THE BOOK OF ST ANDREWS LINKS, with Plan of Golf Courses—1s.

# R. B. DUNCAN

CITY CYCLE DEPOT

**207 South Street, St Andrews**

Sole Agent for St Andrews

Raleigh

Triumph

Sunbeam, Star

Humber

Singer

Bradbury



Townend

Royal Riley

Raglan, Quadrant

New Howe

Gazelle

Scotsman

Also the American Favourite, "The Rambler"

*Official Repairer to C.T.C.*

Show-Room above. Lessons Free to all Purchasers

## Royal Livery Stables

ST ANDREWS.



Open and Close Carriages, Brakes, and Waggonettes

Hunting and Job Horses.

Posting in all its Branches

PONY TRAPS A SPECIALTY. Excellent Livery Accommodation

**J. B. SCOTT, Proprietor.**



For Best Quality CYCLES, at Lowest  
Possible Prices, Try

# HAMILTON

*West End Cycle Depot*

**Cycle Agent & Maker of the St Andrews Cross**

DEPOT AND WORKS—

**BRIDGE STREET, ST ANDREWS**



**The ST ANDREWS CROSS, Very Best  
Finish and Material**

Prices, according to Tyres, &c., from  
£12 to £15 15s

— **INSPECTION INVITED** —

**All New Cycles Guaranteed for Twelve Months**

*All Repairs Done—Charges Moderate*

**Cycles Hired, Exchanged, Enamelled, and  
Nickel-Plated**

Accessories of All Kinds in Stock

Agent for SANSPAREIL, RIBBLESDALE,  
ORMONDE, ASCOT, COVENTRY CROSS,  
NEW VICTORIA.

---

# ROBERT HAMILTON

**WEST END CYCLE DEPOT**

**BRIDGE STREET, ST ANDREWS**

# JAMES B. WILKIE

Central Cycle  
Depot



82 MARKET ST.  
(OPPOSITE FOUNTAIN)

ST ANDREWS

CYCLES ON HIRE BY HOUR OR DAY

Repairs punctually Attended to

Agent for "ELSWICK," "PREMIER," "PSYCHO,"  
"FOLESHILL," "KALAC," "MARRIOTT," "PALMER,"  
"HOBART," "CALCOTT," and "XL."

Cycling Taught Personally by J. B. WILKIE

The Most Popular DRAPERY WAREHOUSE  
in the Ancient City is the

# TRADES CLOTHING HOUSE

Where Everything is of the Best Quality  
and at the Keenest Price

~~~~~  
TAILOR-MADE COSTUMES A SPECIALITY
~~~~~

# W. M. GREIG

Tailor, Clothier, Dressmaker, Milliner, Hatter,  
Outfitter, and General Warehouseman

**65 SOUTH STREET, ST ANDREWS**

# ROBERT SMART

Confectioner and Pastry Baker

**137 SOUTH STREET**

**ST ANDREWS**

~~~~~  
LUNCHEONS & DINNERS DAILY

Jellies, Creams, Ices, Blanc-Mange, &c.

Other Guide-Books for the East of Fife

Guide-Book to CRAIL & NEIGHBOURHOOD,

By Rev. JOHN JACKSON,

With **Map of Crail**, and many **High-Class Illustrations**; also,
Map of Fife and Kinross for Convenience of Cyclists.

PRICE 1/-

PRESS OPINIONS.

"Fulfils admirably the purpose of making the visitor acquainted with the ancient annals and modern attractions of the 'weel-aired toon.'"—*Scotsman*.

"Neat, handy, and tastefully illustrated."—*East of Fife Record*.

"The Rev. John Jackson has produced a most attractive book, chatty and literary in style, describing everything that is worth seeing, and giving an exceedingly interesting summary of the history of the district. The book is beautifully illustrated by wood-cuts and engravings from photographs."—*Glasgow Evening Times*.

Guide-Book to ELIE & EARLSFERRY,

By J. MORE DALL, Elie, & Dr HAY FLEMING, St Andrews,

With **Plan of Golf Course**, **Map of Elie and Earlsferry**, and many **High-Class Process Engravings**; also, **Map of Fife and Kinross** for Convenience of Cyclists.

PRICE 1/-

PRESS OPINION.

"A capital work of its kind. The description by Mr J. More Dall of the modern characteristics and attractions of the twin villages is of a thoroughly practical character; and the account by Mr D. Hay Fleming, F.S.A., of the antiquities of the district is exceedingly interesting, while the appendix by the Publishers is scarcely less so. Altogether, the work is very much superior to the ordinary 'Guides' published to places of a similar size and character."—*Scots Pictorial*.

Also, Cheap Edition for Excursionists, 3d.

Guide-Book to LEVEN & LARGO,

With **Plan of Golf Course**, and many **High-Class Illustrations**
also, **Map of Fife and Kinross** for Convenience of Cyclists.

PRICE 1/-

PRESS OPINION.

"The new 'Guide-Book for Leven and Largo,' published by Messrs J. & G. Innes, Cupar, is now on sale. It contains an interesting chapter on the golfing and other attractions of Leven by 'A Townsman,' and besides a map of Fife for the benefit of Cyclists, it has a plan of the Golf Course. The process engravings of local views are themselves worth the price of the book, which is adorned with an artistic cover."—*East of Fife Record*.

Also, 6d Edition.

J. & G. INNES, *Fife Herald & Journal* Warehouse, Cupar;
and *Citizen* Warehouse, St Andrews.

JUST PUBLISHED—PRICE 1/-

The Book of St Andrews Links

CONTAINING

PLAN OF GOLF COURSES,

Descriptions of the Greens, Rules of the Game,
Bye-Laws of the Links, Regulations for
Starting, Golfing Rhymes, &c.

PRESS OPINIONS—

"Such a complete hand-book to the golfer's Mecca should be in every pilgrim's wallet."—*Golf*.

"Contains much useful information as to the golf courses, the bye-laws of the links, and the regulations for the starting of players."—*Scotsman*.

"The player will find everything of practical interest to him in the hand-book."—*Glasgow Herald*.

"Tells all about St Andrews Links, . . . and gives a capital plan of the old, the new, and the 12-hole auxiliary course."—*Dundee Advertiser*.

"The author claims to give, in a form convenient for the golfing visitor, serviceable information as to the circumstances under which the game is prosecuted on St Andrews Links."—*Glasgow Evening Citizen*.

"Should meet with hearty appreciation among golfers."—"Cleekum," in *Golf Gossip, Fife Herald & Journal*.

Saint Andrews in Ye Olden Time

BY THE LATE

Rev. J. W. TAYLOR, D.D.

WITH NOTES BY

D. HAY FLEMING, LL.D.

FINELY ILLUSTRATED—PRICE 1/-.

PRESS OPINIONS—

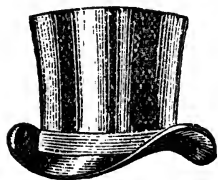
For the aid and instruction of the tourist and visitor, a little volume, entitled "Saint Andrews in Ye Olden Time," has been published by Messrs Innes, Cupar. It is from the Rev. Dr J. W. Taylor's well-known "Antiquities of Fife," and is supplemented by foot-notes by Mr Hay Fleming. The volume is illustrated.—*Scotsman*.

A monograph on "Saint Andrews in Ye Olden Time," by the Rev. J. W. Taylor, a deceased clergyman of the "Auld licht" community, which Mr Barrie has made famous.—*Pelican*.

Visitors to St Andrews cannot do better than supply themselves with a copy of this book, which is well illustrated, neatly bound, and costs only one shilling.—*Dundee Courier*.

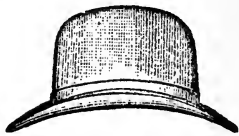
Charles Donaldson

Gent.'s Hatter, Hosier, Glover, & Shirtmaker



SILK HATS, 10/6, 13/6, 15/6

Christy's
Celebrated
LONDON
HATS



FELT HATS, 3/6, 4/6, 6/6, 7/6

Ladies' and
Gentlemen's
STRAW HATS



TWEED CAPS, 6d, 1/-, 1/6, 2/6, 4/6

Boys' and
Girls'
STRAW HATS

Boys' and Girls' Fancy Caps, Tam o' Shanthers, &c.
The Largest Assortment and Best Value in Ladies' and Gentlemen's NECK TIES, in all the Latest Shapes.
Golfing Gloves, Golfing Jackets, Golfing Caps.
Gentlemen's Summer and Winter UNDERCLOTHING, the Best Hawick Manufacture.
Gentlemen's Shirts, Pants, Trousers, and Knee Drawers.
Boys' Underclothing in all Sizes.
Gentlemen's Night Shirts. Gentlemen's Pyjama Suits.
Gentlemen's Dressing Gowns.

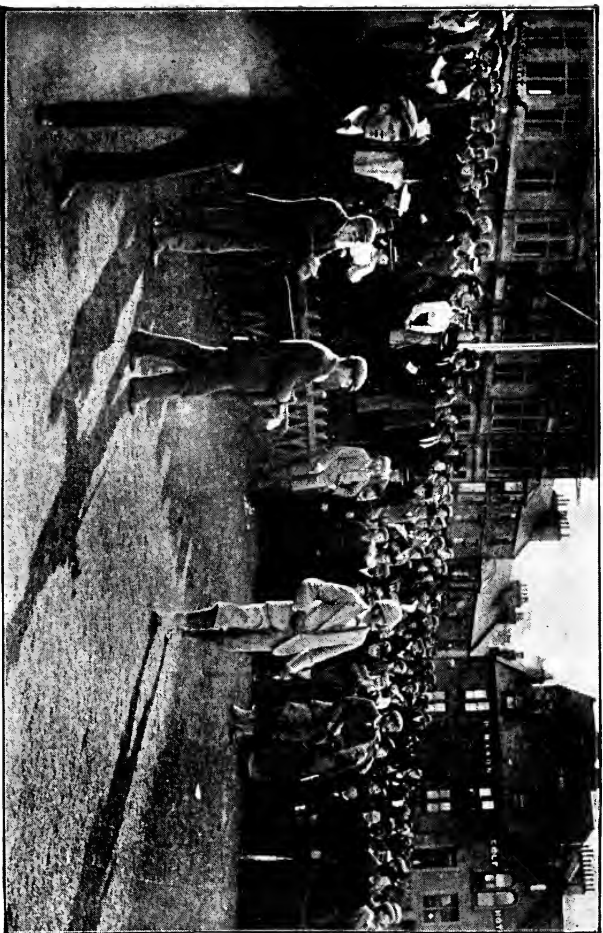
Ladies' and Gentlemen's
UMBRELLAS.
UMBRELLAS Re-Covered
and Repaired.

GENT.'S DRESS SHIRTS,
3s 9d, 5s 6d, and 7s 6d.
GENT.'S DRESS GLOVES,
1s, 1s 6d, and 2s 6d.
GENT.'S LINEN COLLARS,
The Newest Shapes.

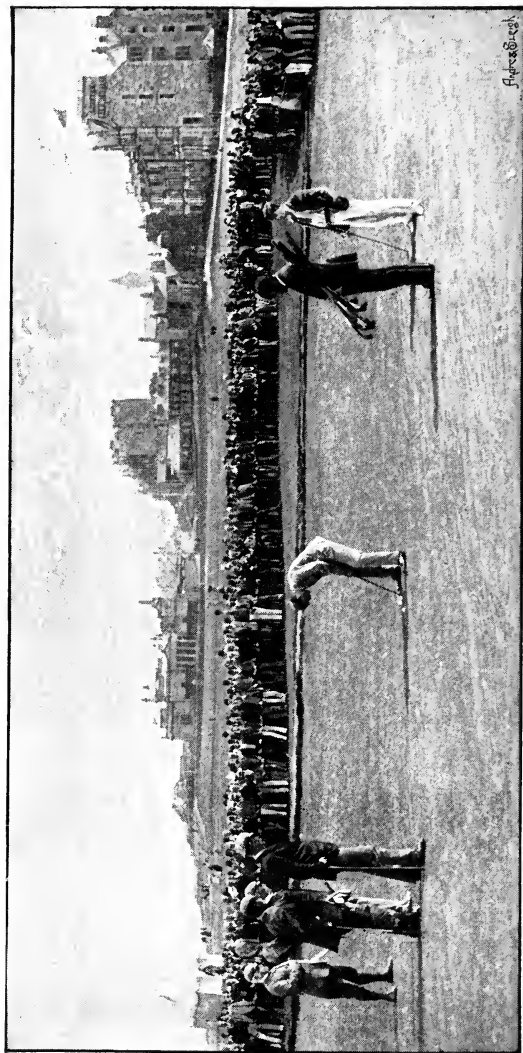
Ladies' and Gentlemen's
WATERPROOFS.
WATERPROOF GARMENTS
Made to Order.

Travelling Rugs, Hold-Alls, Rug Straps, Gladstone Bags,
Hand Bags, Purses, Walking-Sticks, &c.

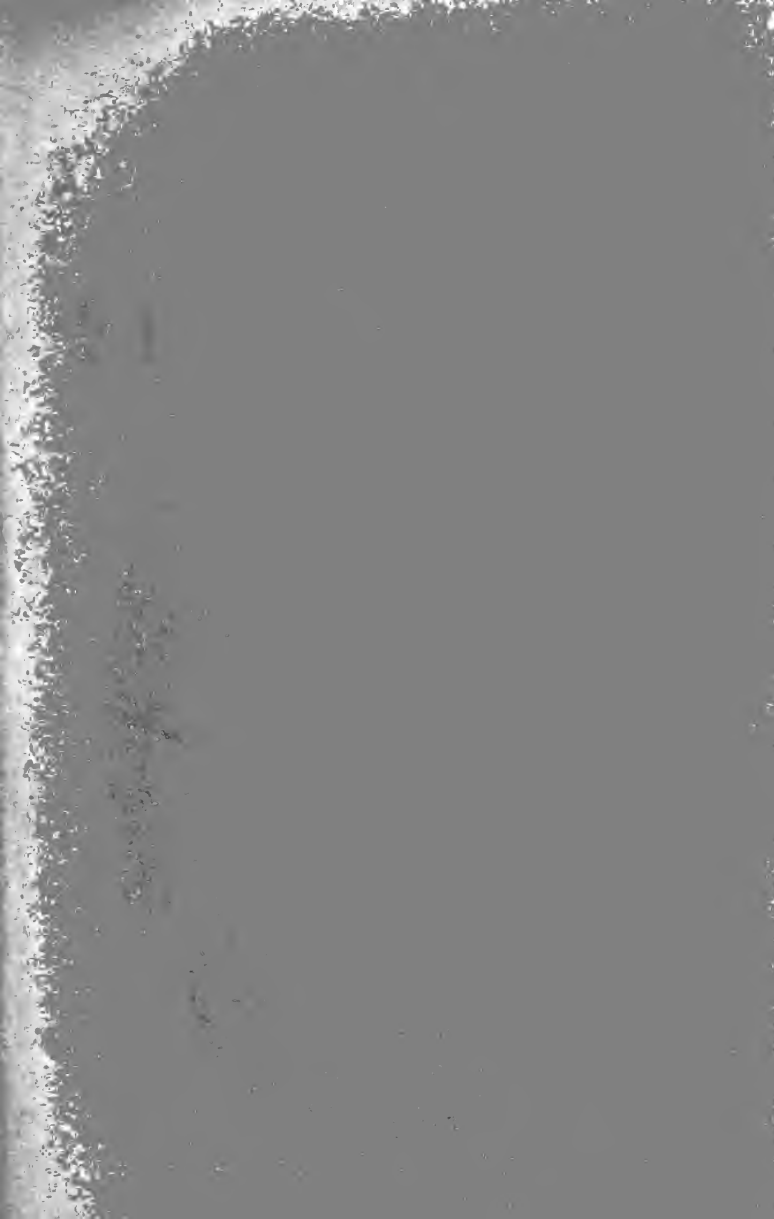
CHARLES DONALDSON, 21 Bell St., St Andrews

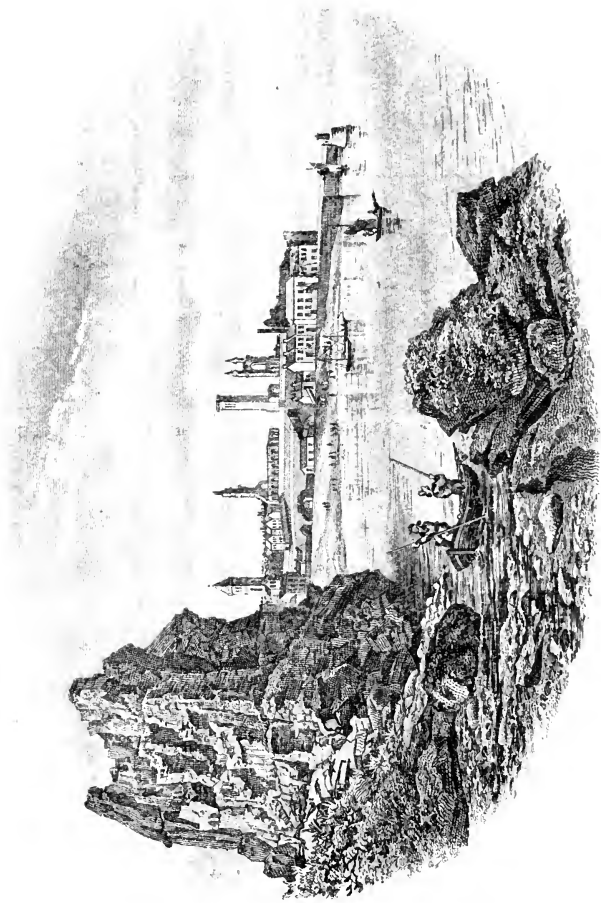


MR BALFOUR OPENING THE AUTUMN MEDAL MEETING AT ST ANDREWS (from a Photo. by Mr Downie)



THE FIRST HOLE IN A GREAT MATCH AT ST ANDREWS (A. KIRKALDY & W. PARK)





STANDREWS FROM THE MAIDEN ROCK,

PUBLISHED BY JOHN INNES, CUPAR

Hand=Book

TO

St Andrews

AND

Neighbourhood

By D. ^{David} Hay Fleming

New Edition
Profusely Illustrated

190310.

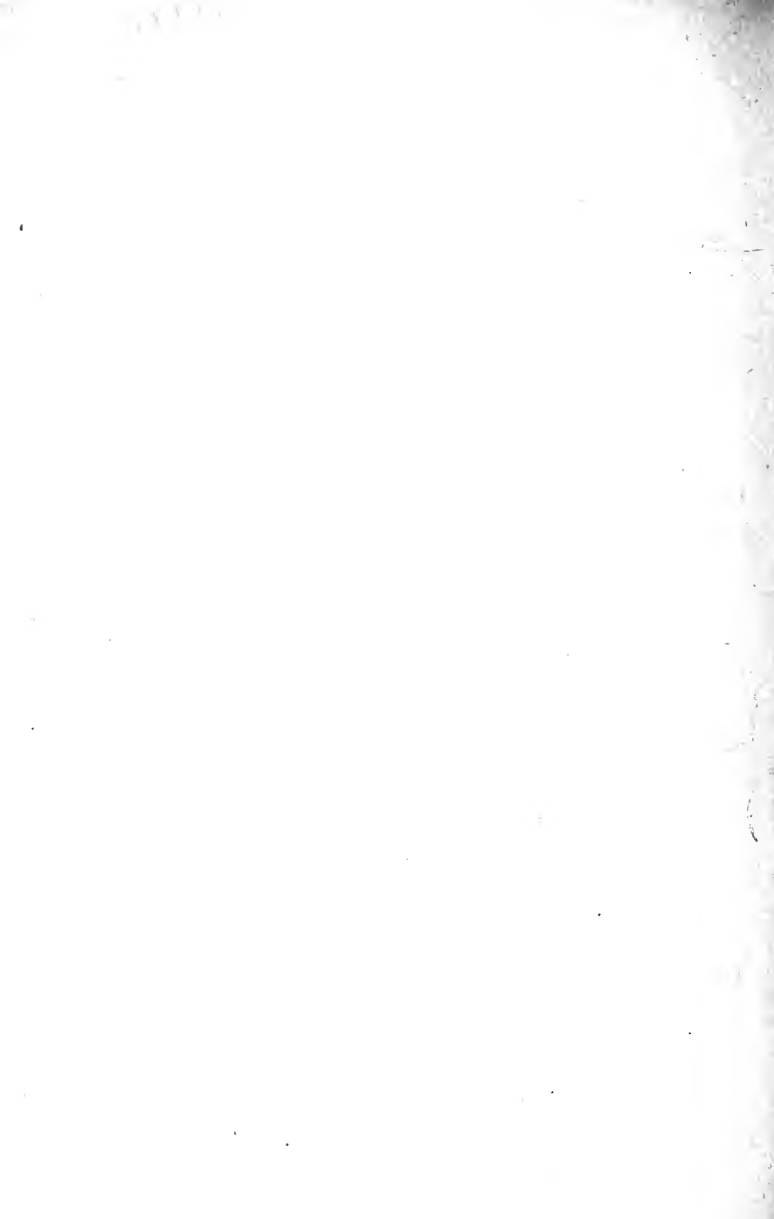
11.7.24.

*"Often I think of the beautiful town
That is seated by the sea;
Often in thought go up and down
The pleasant streets of that dear old town,
And my youth comes back to me."*

—Longfellow

J. & G. INNES, *St Andrews Citizen Office*

1897



PREFACE

*This little work is so arranged that tourists and excursionists may visit all the lions of the City in the least possible time; but those who sojourn for a longer period will, it is hoped, find that it is at once the handiest and fullest, the most compact and the most accurate **Guide to St Andrews** yet produced; and much of its information is drawn from original sources.*

*From the **Introductory Sketch**, a general idea of the place and its history may be gathered; while the **MAP** and the paragraph on the **PRINCIPAL STREETS** (pages 6, 7) should enable strangers to find their way easily. The most hurried visitor should not miss seeing the *West Port*, the *Black-Friars' Chapel*, the *Town Hall* (see p. 16 and also p. 121), the *Town Church*, *St Mary's College* and *University Library*, *St Leonard's*, the *Pends*, the *Cathedral*, *St Rule's Tower and Church*, the *Kirk-Hill*, the *Castle*, and the *United College* with its *Chapel* and *Museum*. Those who may have reached the heart of the City before procuring this *Hand-Book* should retrace their steps to the *West Port*, which they can*

do in five minutes. The account of that ancient gateway will be found on p. 12, and from thence the objects of interest can be taken in the order arranged.

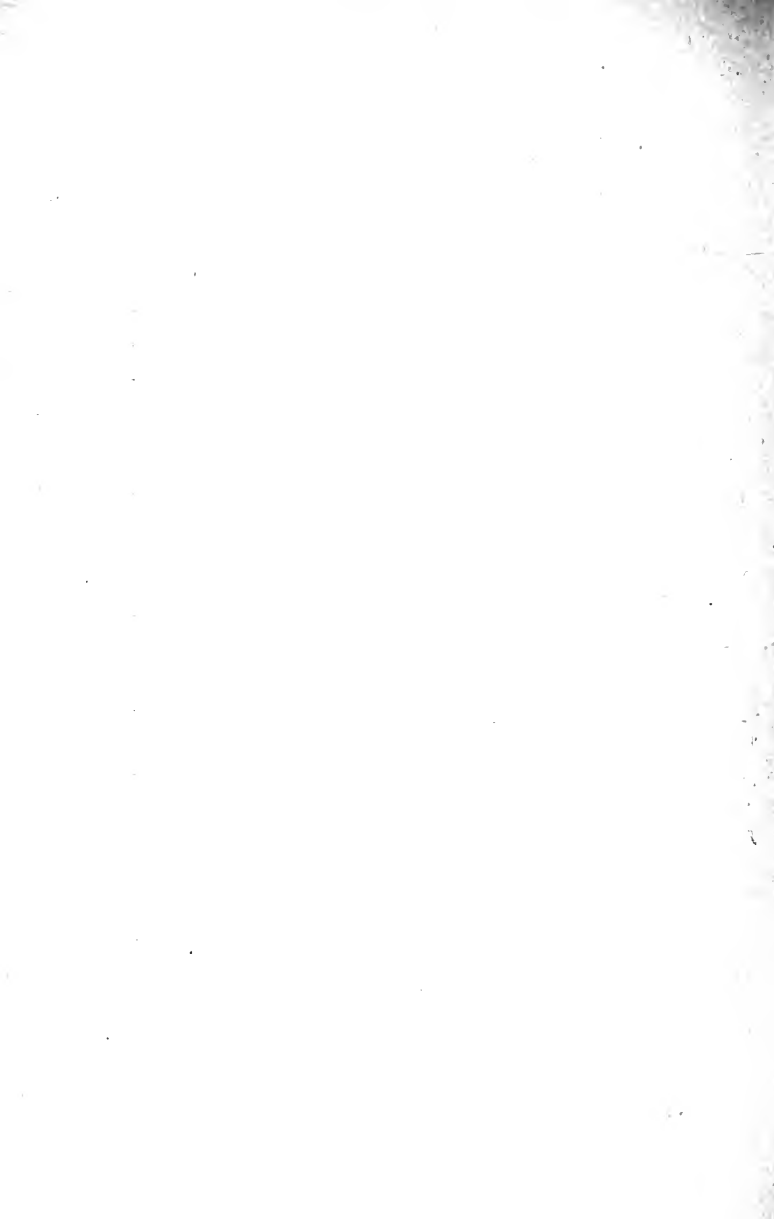
The enterprising publishers are bringing out this carefully revised edition in two forms—a sixpenny and a shilling one. The text of the Guide proper is the same in both; but the shilling one is printed on superior paper, is better bound, more fully illustrated, and also contains a section on the Neighbourhood, and an appendix on the Town Church Bells. Eight of the illustrations are from admirable sketches by Mr Hardie of the “Citizen” Office.

D. H. F.

St Andrews, 29th April 1897.

CONTENTS

	PAGE		PAGE
INTRODUCTORY SKETCH, -	1	WEST SANDS, -	84
U.P. CHURCH, -	11	UNITED COLLEGE, -	84
VOLUNTEER HALL, -	11	CHAPEL OF ST SALVATOR, -	85
GIBSON HOSPITAL, -	11	COLLEGE TOWER, -	91
WEST PORT, -	12	MACE, -	92
BAPTIST CHURCH, -	13	OLD CLASS-ROOMS, -	94
BLACK-FRIARS' CHAPEL, -	13	NEW CLASS-ROOMS, -	95
MADRAS COLLEGE, -	15	MUSEUM, -	95
TOWN HALL, -	16	KNOX'S PULPIT, -	95
PUBLIC READING-ROOM		STUDENTS' UNION, -	97
AND LIBRARY, -	17	FREE CHURCH, -	97
EPISCOPAL CHURCH, -	17	MARKET CROSS, -	98
TOWN CHURCH, -	18	WHYTE-MELVILLE MEMO-	
CITY HALL, -	26	RIAL, -	98
"ST ANDREWS CITIZEN"		OLD TOWN HALL AND	
OFFICE, -	26	TOLBOOTH, -	98
NEW POST OFFICE, -	27	CONGREGATIONAL CHURCH, -	100
ST MARY'S COLLEGE, -	27	GREY-FRIARS' MONASTERY, -	100
UNIVERSITY LIBRARY, -	30	INFANT SCHOOL, -	101
UNIVERSITY, -	33	ST MARY'S CHURCH, -	101
ST LEONARD'S COLLEGE, -	34	NEW RAILWAY STATION, -	101
ST LEONARD'S CHAPEL, -	36	NEIGHBOURHOOD :—	
ST LEONARD'S SCHOOL, -	39	WALKS, -	103
QUEEN MARY'S, -	39	DRIVES AND RIDES, -	103
ST DUTHAC'S CHAPEL, -	41	KINKELL BRAES, -	106
PENDS, -	41	DUNINO DEN, -	108
BISHOP'S HALL, -	42	MAGUS MUIR, -	108
GUEST HALL, -	43	LEUCHARS CHURCH, -	110
NOVUM HOSPITIUM, -	43	EARLS-HALL, -	112
BOARD SCHOOL, -	47	FORGAN CHURCH, -	112
ARCH-DEACON'S INNS, -	47	DAIRSIE CHURCH AND	
BURYING-GROUND, -	47	CASTLE, -	114
CATHEDRAL, -	48	DURA DEN, -	115
CHAPTER-HOUSE, -	57	CRAIGHALL CASTLE, -	115
ST RULE'S TOWER & CHURCH, -	57	SCOTSTARVET TOWER, -	116
NEW CEMETERY, -	61	STRUTHERS CASTLE, -	118
ABBAY WALL, -	62	BALMERINO ABBEY, -	119
PRIORY, -	63	ANSTRUTHER AND ST	
KIRK-HILL, -	65	ANDREWS RAILWAY, -	120
HARBOUR, -	70	APPENDIX No. I. :—	
MARINE LABORATORY, -	71	MUNICIPAL RELICS IN	
FISHERS' SCHOOL, -	71	TOWN HALL—	
MARTYRS' KNOWE, -	72	CHARTER OF MALCOLM	
ST RULE'S CAVE, -	72	IV., -	121
ST PETER'S CHAPEL, -	73	MATRICES OF CITY	
CASTLE, -	73	SEALS, -	121
BATHS, -	79	BRASS MEASURES, -	123
ROMAN CATHOLIC CHAPEL, -	80	SILVER KEYS, -	124
MARTYRS' MONUMENT, -	80	HEADSMAN'S AXE, -	125
BOW BUTTS, -	80	CONVENER'S BADGE, -	125
WITCH HILL, -	81	APPENDIX No. II. :—	
BRUCE'S EMBANKMENT, -	83	THE TOWN CHURCH	
STEP ROCK, -	83	BELLS, -	127
SANDY HOLE, -	83	BUSINESS DIRECTORY, -	131
LINKS, -	83	PUBLIC BOARDS & OFFICIALS, -	137



INTRODUCTORY SKETCH

THE Situation of St Andrews, on a rocky plateau, at the pit of the bay to which it has given its own name, is strikingly picturesque, and unsurpassed for free exposure to the bracing breezes of the German Ocean. The City, as the crow flies, is thirty miles north-east of Edinburgh, and eleven south-east of Dundee. Leuchars Junction, on the North British Railway, is barely five miles distant; and, after passing it, the hoary towers of St Andrews are seen in the east, but are soon hid again from view. In crossing the Eden, the stone bridge will be observed, which is said to have been originally built by Bishop Wardlaw more than four and a-half centuries ago, and which "was long reckoned the fairest in Scotland, except those at Glasgow, and the Dee, in Aberdeenshire." It is so narrow, however, that a saddle-horse cannot pass a cart or carriage on it; but, in the days of old, it was rendered still more inconvenient by an iron chain which was only unlocked for carriages, while carts had to take the water, and, as the tide flows far past it, they had often to wait for hours. The estuary of the Eden in the olden time was the port of St Andrews. Soon the train skirts our famous Links, and, as the Railway Station is

neared, the Ancient City has the appearance of a charming watering-place of mushroom growth, save for the College Steeple towering high above the modern buildings, and the turrets of the Cathedral peering over the house-tops in the east. Those who come by the Anstruther Railway get their first glimpse of the City as the train emerges from Cairnsmill Den; and, in a few seconds, it is stretched in all its length below them, with the blue sea beyond and the distant hills for a background. The

Origin of St Andrews, like that of many noble families, is lost in the mists of antiquity. Though the fabulous story of St Regulus, or St Rule, arriving with the relics of St Andrew in the fourth century, has been discarded, Dr Skene has shown that these relics were probably brought here about the year 736. And there is reason to believe that, a century and a-half earlier, Cainnech, the patron saint of Kilkenny, founded a monastery in this place, which was then called *Rig-Monadh*, or the Royal Mount, and thus arose the name *Kil-re-mont*. In the western outskirts of the City there are lands called *Rathelpie*, and that name is supposed to indicate that Alpin (the father of Kenneth MacAlpin), who was slain by the Danes in 834, had a Rath, or fort, here. In all likelihood there was a settlement of some kind, even before Cainnech erected his monastery towards the end of the sixth century, and this supposition is confirmed by the remains of heathen burial, which

have been found in the town and neighbourhood—seventeen cinerary urns having been discovered in one spot. The

Growth of the town would at first be slow, but as time rolled on the simple Culdee Church was o'er-shaded by St Rule's majestic tower; the early Parish Church was eclipsed by the magnificent Cathedral; and the Castle rose above the surf-beaten rock. By-and-bye, Henry Wardlaw founded the University, the first in Scotland; his successor, James Kennedy, founded St Salvator's College; and Kennedy's successor, the unfortunate Patrick Graham, was raised to the Primacy. Early in the sixteenth century, St Leonard's College was founded, and St Mary's was erected not long afterwards. St Andrews had been made a free burgh in the first half of the twelfth century, and about the same time the Priory—which rivalled the See in wealth—was founded. At that period the inhabitants were described as made up of Scotch, French, Flemings, and English; and Mainard, a Fleming and burgess of Berwick, was the first provost. But the

Reformation was destined to operate powerfully in Scotland. So early as 1407, James Resby, an English priest, was burned at Perth; twenty-six years later this disciple of Wiclif was followed to the stake by Paul Craw, a Bohemian, who was burned at St Andrews. It was well nigh another hundred years ere Patrick Hamilton gained the martyr's crown; but his "reik" infected all on whom it blew. Burning became the order of the day,

and, of the ghastly and revolting scenes, St Andrews had more than her share. Many fled for their lives; but Henry Forrest was brought to the stake; John Roger was secretly murdered in the Bottle Dungeon; and the gentle George Wishart was consumed in front of the Castle, that Cardinal Beaton might luxuriously gloat over his dying agonies. The retribution, however, was swift and terrible, for he who had shown no mercy was slain without mercy in his own stronghold. Walter Myln, though aged and feeble, was committed to the flames in 1558. In the following year, the inhabitants, headed by the Provost and magistrates, and fired by the irresistible logic and eloquence of Knox, invaded the monasteries, and cleansed the churches of everything that seemed to savour of idolatry. In a niche over the archway between the east end of the Cathedral and the Turret Light, there was an image of the Madonna; although it has been rudely handled, a fragment is still to be seen; but it is the only surviving vestige of a Popish idol we have *in situ*. Though the City shared with the rest of Scotland in the moral and spiritual blessings which followed the Reformation, it cost her the proud ecclesiastical pre-eminence which she had so long enjoyed. The

Decline which ensued was manifested by the gradual decrease of the population, which reached its lowest ebb towards the close of last century. Having fallen into utter decay, it seemed as if the ancient glory had for ever departed; but about the

beginning of this century signs of improvement began to appear.* The

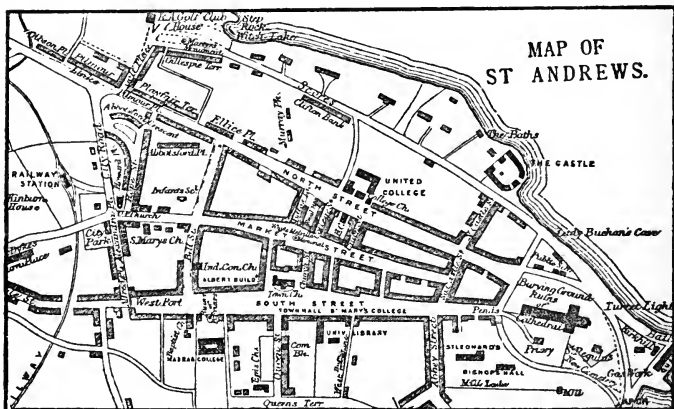
Revival was greatly furthered by the princely munificence of Dr Bell; and Sir Hugh Lyon Playfair's irrepressible zeal did much in converting the old Canterbury of Scotland into its modern Brighton. For one of the latest and most conspicuous improvements—the trees in South Street—St Andrews is indebted to the unwearied perseverance of Mr Milne. The spirit of modern improvement has, however, been allowed to go too far. Not only has it dominated new streets and terraces; it has dared to sweep away ancient landmarks like the North Street Port, and has even invaded such distinctly old-world places as the Narrow of the Market Gate, Argyle, and the Fisher-Gate. Nevertheless, there are still a few genuine old houses at the East End, whose lower flats are vaulted, and whose age is reckoned by centuries. Several years ago, three eminent Scotchmen gathered on the site of the high-altar of the Cathedral, and made a solemn compact that they, at least, would do their utmost to prevent the Old City from being more modernised. One of the trio has since gone to his rest, and the other two—though both prominent divines of the Church of Scotland—are doing little, alas! to stem the tide. The recent re-acquisition of the Links by the city and the opening of the New Golf Course form at once

* The population in 1793 was only 2854, and in 1891 it was 6853; but the increase in the valuation roll is much more striking, for in 1863-4 it was £17,900 16s, and in 1896-7 it is £46,610 16s 11d.

the most important event and the greatest addition to the attractions of St Andrews in its present-day history. The

Healthy Climate of St Andrews is far famed, and almost unrivalled. Visitors from the Western Metropolis acknowledge that a three weeks' sojourn here is as beneficial as three months "down the Clyde." To quote Professor Meiklejohn :—"The people are notoriously long-lived. You meet old men and women whom, from their experienced looks, you might judge to be well over a hundred; and exhausted constitutions of seventy come here, renew their youth, enjoy their lives, and hold on happily till ninety. It is the strong dry air, the absorbing exercise of golf, the play of social amenity, that lift them out of depression and senility." The

Principal Streets in the City are South Street,



Market Street, and North Street, which run nearly east and west, and all converge towards the Cathedral. They are intersected by Castle Street, College Street, Church Street, Greyfriars' Garden, Bell Street, and the City Road. Few streets can be compared with South Street. It is of great length as well as breadth, and is neither dead straight nor dead level. The West Port at one extremity, the Pends at the other; the tower of the Town Hall breaking the line on the south side, and the trees in front of the Town Church on the other; the row of splendid young limes on either hand; the beautiful fragment of the Black-Friars' Chapel; the Madras College; St. Mary's College; and above all the turrets of the Cathedral, and St Rule's, at the east, give this splendid street a matchless grace. The west end of Market Street is broad and spacious, the east end narrow and contracted. In this street there are the U.P. Church, St Mary's Church, the Infant School, the Whyte-Melville Memorial, and the sites of the Market Cross and the old Town Hall. North Street is also a wide and handsome street. Its most striking feature is the College Church and Tower, opposite which stands the Free Church. The Scores, which is nearly parallel with North Street, has, in recent years, been adorned with many stately mansions. The view from several points of the Scores, towards the north, is magnificent. Of the new streets, Hope Street and Queen Street bear the palm. Many of the

Old Names of the streets are now quite unknown to most of the inhabitants. The change has in some cases been gradual, and took place at a remote period. Before St Salvator's College was founded, and for a number of years afterwards, the College Wynd was known as Buckler's Wynd. The road leading from the Castle to the Links, after being long known as the Castle-Gate, became the Swallow-Gate, and afterwards the Scores. Three centuries ago, the street leading from North Street to the Castle was known as the Fisher-Gate; but it afterwards became the Castle Wynd, and the old name has been transferred to the east end of North Street. Part of the Cow Wynd became the Windmill Path. The Foul Wynd was changed into the Corn Wynd, and afterwards into Maggie Murray's Wynd. Even some of these later names have since been cast aside. Nearly all the new names are due to Provost Playfair, who said he was "modernising and civilising them." During his energetic reign, the West Burn Wynd was changed into West Burn Lane, the College Wynd and Kirk Wynd into College Street and Church Street, and Logie's Wynd into Logie's Lane. More radically, the East Burn Wynd, or Prior's Wynd, was transformed into Abbey Street, Hukstar Wynd into South Castle Street, the Castle Wynd into North Castle Street, the Windmill Path and Cow Wynd into City Road, Maggie Murray's Wynd into Bridge Street, and the Foul Waste into Union Street. Some of these new names may be more

euphonious than the old ones, but certainly few of them are more expressive. Since the widening and partial rebuilding of Church Street, however, in 1891, it would be absurd to speak of it as a Wynd. So recently as 1896, the name North Bell Street has been given up for the older one, Greyfriars' Garden. The

Loss of one of the principal streets is dolefully referred to in various accounts of St Andrews written during last century, notably in those by Douglass (1728), Loveday (1732), and Johnson (1773). This was the Swallow-Gate; but the plan of 1540 shows that at that time there were only a few houses in it. The greater part of what is now known as the Scores was then outside the Swallow-Gate Port, and therefore unprotected. As in other towns, so in St Andrews, the

Levels of the streets have been gradually raised. South Street throughout its whole length is now about four feet higher than it was originally, the east end of North Street is at least five, and in Abbey Street there is a well-laid causeway of round stones about five feet below the present road-way. When the sewer was being laid in Abbey Street, in 1865, a large boulder was discovered lying almost in the middle of the street, and towards the upper end. It was so large that the workmen did not attempt to remove it, but dug the drain under it. As it lay above the ancient causeway, it was probably intended to serve some purpose, but what that purpose could be it is difficult to conjecture.

H A N D - B O O K

TO

St Andrews

THE U. P. Church, which is the first public building to meet the eye on emerging from the New Railway Station, is modern and elegant. This is the fourth church which the congregation has had since its formation in 1749. During that long period death has only bereaved the flock of one pastor, for, as the old beadle put it, the others were translated. Proceeding towards the south, an enormous structure of red-brick arrests attention. This is the

Volunteer Hall, which, while presenting no external attractions, is very capacious, and also admirably adapted for tennis, balls, flower-shows, and large public gatherings. On the right hand side is another modern building, the

Gibson Hospital, projected and endowed by the late Bailie Gibson, who died in 1862, as a home for those "aged, sick, and infirm poor," who are natives of St Andrews or St Leonards parishes. The disposition provides that those "who have lived industrious and sober lives shall at all times have a preference for admission." Each inmate has a separate room, and there is a public sitting-room, and also a dining-hall. A governor and matron reside in the Hospital. Comfort and contentment reign in this excellent institution, which was erected in 1882. The design of the building is simple, but very effective. The visitor has now reached the

West Port, or, as it is emphatically called, *The Port*. Here the silver keys of the City were delivered to Charles the Second in 1650. Unfortunately, it was "completely renovated" in 1843. What have been described as "the huge uncouth buttresses projecting into the street" were removed, and others substituted "at once elegant and powerful!" Probably, the supposed



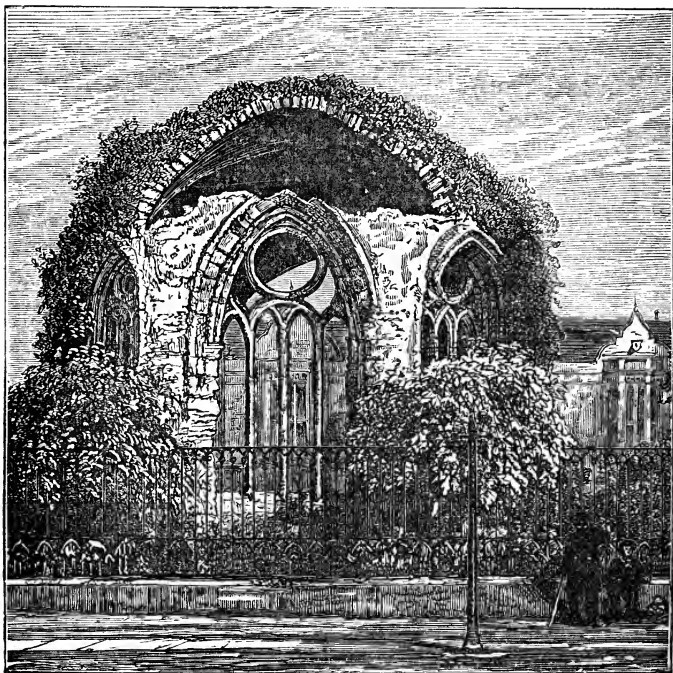
"uncouth buttresses" were the remains of the lodge, or other building connected with the gate. Notwithstanding the alterations, this is an excellent specimen of the old ports. The exact date of its erection is unknown, but it seems to belong to the latter part of the fifteenth century. In 1560, it is mentioned as "Argailles Port."* The representation of David the First on horseback over the central arch on the outside, and the arms of the City on the inside, are both of modern execution. Formerly there were eight gurgoyles on the outer-side, but they have long since disappeared. The side arches are modern insertions. Long ago a somewhat similar Port stood in Market Street twenty yards to the westward of Bell Street; and there was another in North Street fifty-five yards to the eastward of Greyfriars' Garden, which was removed in 1838. The City does not appear to have ever been walled, but all the entrances were anciently barred by Ports, as shown on the plan of 1540. On passing through the West Port, the visitor finds himself in South Street; on the right hand side of which stands the

*The continuation of South Street towards the west is called Argyle. The derivation of the name of this old suburb is uncertain. In the gable of a very plain two-storey house, which stood mid-way between the Port and the Gibson Hospital, there was a stone bearing a shield surmounted by a mitre. An ardent student of heraldry noticed this carved stone, and on "enquiring within" as to whose arms it bore, he was gravely assured that they were those of the Duke of Argyll. "Oh! nonsense," he exclaimed, "there isn't much left, but any one can see that they are not his." "Ah, weel," was the rejoinder, "that may be, but they tell's that Royalty aince baid i' this hous!" The house was demolished in 1896, but this stone was inserted in the new enclosing wall of the Gibson Hospital. The armorial bearings are quite effaced.

Baptist Church, distinguished by its modesty and severe simplicity; and, a little further east, there is the ivy-covered ruin of the

Black-Friars' Chapel, which is one of the finest fragments in the City. William Wishart, who was Bishop of St Andrews from 1272 to 1279, founded and endowed the Monastery, of which this was the Chapel, for the Dominican or Black Friars. By the beginning of the sixteenth century, the buildings and revenues had become so dilapidated that only one friar usually resided in it; but, owing to the devoted earnestness and energy of John Adams, the Provincial of the Order in Scotland, it was resolved, in 1516, to apply Bishop Elphinstone's legacy to the renovation of this Monastery. And, three years later, it was determined to suppress the convents at Cupar and St Monans, and to transfer their revenues to St Andrews, with the exception of an annual rent of twenty marks, which was reserved that two friars might say prayers at the tomb of St Monan for ever. Accordingly, this Monastery arose in new splendour. Alexander Campbell, the accuser of Patrick Hamilton, seems to have been the first Prior after its resuscitation; and his successor, Alexander Seaton, had to fly for preaching Hamilton's doctrines. The body of Cardinal Beaton, after lying in salt for several months in the Bottle Dungeon, was buried in this Monastery—perhaps in this very portion of the Chapel which still remains. It was on Sabbath, the 11th of June, 1559, that Knox preached his famous sermon in St Andrews, on the ejection of the buyers and sellers from the temple, and he continued his preaching on the three following days. The effects of his eloquence will be considered in treating of the Cathedral. Here, it is enough to mention that this Monastery suffered sadly—according to one account, “before the sunn was downe, there wes never inch standing bot bare walls.” This seems to have happened on Wednesday, the 14th of June, and, so little hope had the friars of ever taking possession again, that next Wednesday, John Gresoun, the Provincial of the Order, with consent of the Prior and members of the convent, made over the yard of

the Monastery to five citizens. On the 17th of the following March, Gresoun openly renounced, in the Town Church, all the errors of Popery from the "bodowm" of his heart. Several people still remember when the western part of the monastic building, known as the "Old Palace," with its arched doors and wide stairs, served as a



BLACK-FRIARS' MONASTERY.

dwelling-house, but that part was cleared away to make room for the house so long occupied by the head English teacher of the Madras College. There are differences of opinion as to whether the remaining portion of the Church has been a side chapel, the north transept, or the

chancel. If it were the chancel, its position, and if a transept, its trigonal termination, would be unusual. Prior Hepburn seems to have had a good deal to do with the erection of this portion, for three shields, bearing the Hepburn arms, may yet be seen in the walls. The boss, in the centre of the vaulted roof, bears the emblems of the crucifixion—two hands, two feet, the heart pierced with a spear, the three nails, and the dice-box. It is now well kept, though, seventy years ago, the out-houses of the Grammar School abutted upon and stood within it. Under the vaulted roof stood a stable with a roof of its own, and the built-up doorway can still be seen which led to the coal-cellar, &c. This ruin stands within the grounds of the

Madras College. To the liberality of a distinguished native, the Rev. Dr Andrew Bell, St Andrews owes this institution. The foundation-stone was laid on the 9th of April 1832—six weeks after his death. The handsome buildings form a quadrangle, and the doors of the class-rooms open from the corridor. Besides the open space in front, there is a large play-ground behind. Of the fifty thousand pounds which Dr Bell set apart for the Madras, about eighteen thousand were spent on the building, the rest forming the endowment. Until the 3rd of May 1888, the endowment was held and administered under the Indenture and Declaration of Trusts, dated the 14th of July, 1831; but now, according to the scheme of the Educational Endowments Commission, it is administered by a new governing body more popularly elected. It is provided that:—"The subjects to be taught in the school shall include reading, writing, arithmetic, book-keeping and mensuration, geography and history, English grammar, composition and literature, Greek and Latin, at least two modern languages, mathematics and drawing, at least one subject of natural science, and such other subjects as the governors may from time to time determine. The school shall be divided into a higher department, and a lower or preparatory department. The lowest class in the higher department shall correspond as nearly as may be to the sixth standard of the present

Scotch code." The schools of St Andrews appear to have been famous so early as 1120 ; yet, in 1715, the boys at the Grammar School—which stood on the west side of the Black-Friars' Chapel—for want of benches, were "necessitat to wreatt upon the floor lying upon their bellies." In 1574, the Kirk-Session, at the request of Patrick Auchinleck, teacher of the Grammar School, allowed his scholars "to play the comede" of the Prodigal Son on the first Sabbath of August, provided it should not occasion the people to withdraw from the preaching ; but, for granting this liberty, the Session was afterwards taken to task by the General Assembly. A curious custom long prevailed at this school. Over and above the fees each scholar had to give the master a gratuity at Candlemas. He who gave most became king, was duly crowned, and marched in triumph, at the head of his admiring comrades, to all the schools in town, in each of which he proclaimed a holiday. During his reign of six weeks, he could not only demand an afternoon's play for the scholars once a week ; but enjoyed "the royal privilege of remitting all punishments." Mr Waugh, the respected master from 1815 to 1833, deeming this old custom inconsistent with the discipline of the school, got it abolished in favour of a uniform fee of half-a-guinea a quarter. In Mr Waugh's time there were usually fifty day scholars and twenty boarders. The old bell of the Grammar School was re-cast in 1882, and does duty now at the school of Scoonie in Leven. Proceeding along the same side of South Street, the

Town Hall is soon reached, which, with its corbelled turrets, is very prominent. Among the paintings in the Council Chamber may be seen life-size portraits of Sir Hugh Lyon Playfair and ex-Provost Milton. A wooden panel, bearing the arms of the City and the date 1115, is also here. Formerly it graced the Town Church, and probably belongs to the early part of the seventeenth century. Several municipal relics of great interest are exhibited here—the original charter of Malcolm the Maiden, the matrices of the city seals, the brass measures, the silver keys of the city, the headsman's axe, and

the convener's badge. They are described in the appendix. The City is ruled by a provost, four bailies, a dean-of-guild, a treasurer, and other twenty-two councillors. The *Minutes of Town Council* show that, on the 22nd of January, 1696, it was resolved to re-cast the Towbooth bell. This bell was transferred from the old Town Hall in Market Street, before its demolition, in 1862, and hung up in the north-west turret of the present Town Hall. The inscription on the bell, which only measures eighteen and a-half inches across the mouth, is:—

1697.CURA.IA.SMITH.MAG.ALEX.NAIRN.GEO.RAYMER.IO.CRAIG.
BALIVORUM.CIVITATIS.STI.ANDRE.IN.CURARARUM.USUM.SUM.
REFUSUS.IO.MEIKLE.ME.FECIT.EDINBURGI.

Curararum is evidently a mistake for *Curiarum*. In the Large Hall 500 can be seated comfortably, but occasionally more than 800 are packed into it. The usefulness of this modern building has been increased by the erection of retiring rooms connected with the Large Hall, and the ground-floor of this addition contains the

Public Reading-Room and Library, the entrance to which is from Queen Street. There is a good supply of daily newspapers, and for the modest sum of six shillings the use of both the Library and Reading-Room can be had for a year. For the Library alone the charge is four shillings; monthly terms are on the same scale; and single visits to the Reading-Room cost a penny. At the far end of Queen Street stands the

Episcopal Church, which is a much more striking building since the erection of the tower in 1891-92. Dr Rowland Anderson was the architect. The former chapel was situated in North Street, and before its erection, in 1825, the congregation met in various places, of a more or less private nature; for some time in the fine old house known now as Queen Mary's; at a still earlier period in the old hall of St Leonard's; and, in 1746, Margaret Skinner bound herself, under the penalty of £100 sterling, not to let her house* as a meeting-place for

* This house has been identified as No. 42 South Street.

Episcopalians—then too closely allied with the Jacobites. A stranger, who worshipped in the Meeting-House on the 13th of August 1732, describes it as “a very ordinary room indeed, not pew’d.” One of Archbishop Sharp’s grandsons stood at the door, and “the minister read the communion service at a little table by the pulpit.” On one occasion, while they were worshipping in St Leonard’s, the minister pausing in the course of the service, called out to his servant:—“Betty! bring me a bottle of ale, and see that it’s well corked!” After quenching his thirst, this dry divine resumed his discourse. Boswell records that he and Johnson saw in one of the streets “a remarkable proof of liberal toleration; a non-juring clergyman, strutting about in his canonicals, with a jolly countenance and a round belly, like a well-fed monk.” Another of the incumbents, Mr Robb, was once asked, by one of the parish ministers, how he managed to make ends meet with his small stipend, while his questioner had enough to do with his large one. He replied that it was just with them as with the Israelites in the wilderness—he who gathered much manna had nothing over, and he who gathered little had no lack. So late as 1820 the congregation derived their music from a barrel-organ; but as Mr Oliphant, the enthusiastic historian of the congregation, observes, even at a later period “it had not become ‘genteel’ or fashionable to attend the Episcopal Church.” Right opposite the Town Hall, in South Street, stands the huge

Town Church. It is believed that the first Parish Church was founded by Turgot, who was Bishop of St Andrews from 1109 to 1115. It is mentioned, as the Church of the Holy Trinity of Kilrimund, in a Papal Confirmation of 1163; and in another Papal Confirmation of 1183, reference is not only made to the Parish Church of the Holy Trinity of Kilrimund, but also to its Cemetery. It was consecrated by Bishop Bernham on the 15th Kalends of July 1243; but that Church stood near the east gable of the Cathedral. The present Church, in the heart of the city, was not built until 1412. “In this city, though never very populous,” says Principal Lee,

“the chaplainries and altarages derived great revenues from the rents mortified out of almost every dwelling-house and every field in the neighbourhood. . . . There were at least twelve altars in the Trinity Church, or what is now the Parish Church of St Andrews, where thirty chaplains principal, and twelve choristers, regularly officiated in honour of Saint Andrew, so early as the year 1475; how many were added afterwards is not exactly known; and how many more there were in the different Chapels it would be equally difficult to ascertain. . . . In addition to the other burdens imposed for the support of these superstitious establishments, a contribution (of four pennies Scots) was exacted from every burghess and inhabitant for saying mass on high festival days; and the same charge was enforced by the Magistrates for the support of the morning mass.” At the end of last century, the Church was almost entirely re-built; but the tower and some of the old pillars and arches were spared. One of the consecration marks is still to be seen on the west side of the tower. In a citation, dated 13th December 1560, reference is made to “the Consistory Hows abone the porche dur of the Paroche Kirk of Sanctandros”; and in a minute of Town Council, of 25th September 1745, the old Council House is spoken of as within the Town Church. Perhaps the Consistory House and the old Council House were one and the same. The incorporated trades also held occasional meetings in this “Counsall Hoos”; and sometimes they were humble enough to convene in “the porche dur of the Paroche Kirk.” The burying-ground was enlarged by Bishop Wardlaw in 1430; but, as it was too small and in the heart of the City, it was closed not long after the Reformation, and the ancient burying-ground used instead. George Martine, in describing the ruins of the Cathedral, in 1683, says, that its south wall measures 200 feet, “the just length of the Parish church-yard dyke, standing in the middle of the town.” This dyke and all the monuments as well have disappeared long ago. It was in this Church, that Gresoun, the aged Provincial of the Black Friars in Scotland, publicly recanted the

errors of Popery, in the spring of 1560. The ordeal may not have been so very trying to him, as he was by no means the first to undergo it. Dean John Wilson, vicar of Kinghorn, and formerly canon of Holyrood, had recanted in this same Church, in the preceding February, in presence of the Congregation and of the Admiral and Vice-Admiral of England; and his example had been followed by six-and-twenty priests before Gresoun humbled himself. The most remarkable thing is, that all these recantations were made while Popery was still established by law. They are distinguished by the fiery vehemence with which they denounce the Pope and all his abominations. In all likelihood they were drafted by John Knox, who was in St Andrews from November 1559 to April 1560, and who acted as minister of the parish during part of that time. He had preached his first sermon in this church in 1547, and next year, when a sickly captive in the French galley, he was cheered by the sight of the well-known steeple. The old pulpit known as Knox's pulpit is specially mentioned in the notice of the Museum, where it is now kept; but, of course, the associations connected with it apply to this Church, for it stood here until the end of last century. At that time some people, anxious to possess relics of the old Church, carried off portions of the carved wood-work. Several pieces, after decorating a summer-house for more than seventy years, were restored again; and are now kept here. Archbishop Gladstones, who died of a loathsome disease in May 1615, was immediately buried in the communion-aisle, though the solemn funeral was not celebrated till June, when the wind carried away the pall and marred the honours on the empty coffin. From a drawing of the Church made in 1767, it would appear that there was a tomb in the gable of the south transept, which is still frequently called the communion-aisle, and which bore that name so early as 1573. This may have been Gladstones' tomb. Row gives as his epitaph:—

“Here lyes beneath thir laid-stanes,
The carcase of George Glaid-stanes;
Wherever be his other half,
Loe, here, yee's have his epitaph.”

According to Martine, "he was a man most learned, eloquent, and of great invention ; but, as his immediate successor [Spotswood] hath it, of an easy nature, and soon induced to doe many things hurtful to the See." Every



John Ruess

burgh in Scotland was represented save Aberdeen, St Andrews, and Crail, when the National Covenant was renewed in Edinburgh on the 28th of February 1638. Commissioners were accordingly sent to St Andrews, one of whom was the famous Alexander Henderson. The sermon he preached in this Church from the 3rd verse of the 110th Psalm has been printed from the notes of a hearer. The City was gained by force of reason; not a burghess refused to sign. So eager had the people now become that one of the parish ministers, who hated the Covenant, declared "that thai had all run lyk a companie of mad doggis let out of a kennell to subscribe the Covenant." It was in this Church, too, that Andrew Honeyman, after holding the second charge for twenty years, was, in 1662, formally admitted to be Archdeacon of St Andrews. On that occasion he received "the Bibell, the keyes of the Church doore, and the bell-towe, all in his hand." A contemporary describes his preaching as "aye dry and lifeless, and no otherways edifying than by exercising the patience of his hearers." This verdict was perhaps partly due to the fact that a prophet has no honour in his own country. His father was a baker in St Andrews, and is said to have made all his four sons ministers. Be that as it may, the Honeymans hold a remarkable place in the *Minute-book of the Baxter Craft*. There they can be traced from 1564, when John Honeyman became an apprentice, down to 1773, when Thomas Honeyman, his direct descendant in the seventh generation, was entered as a freeman. It was here also that Sharp, after being raised to the Archbishopric, preached his inaugural sermon, on the 20th of April 1662, choosing as his text:—"I determined not to know anything among you save Jesus Christ and Him crucified." Seventeen years later his coffin and bloody gown lay before the pulpit, while the Bishop of Edinburgh preached his funeral sermon. Shortly afterwards, the imposing marble monument, which was executed in Holland, and is enclosed by a massive iron railing, was erected by his son, who mortified a considerable sum for keeping the monument in good repair, and for behoof of the poor. In June 1725, certain "rytous and

disorderly persons" broke into the Church, through one of the windows, by night, "and did ther break and deface the



ARCHBISHOP SHARP'S MONUMENT

monument of the late Archbishop of St Andrews, and stole and carryed away some of the marble." In the fulsome inscription, it is stated that "this lofty mausoleum covers the most precious remains of a most holy prelate, most prudent senator, and most holy martyr"; but now not even the statement as to his remains being there is true, for the vault is empty. The upper portion represents Sharp upholding the Church, underneath an angel is placing the martyr's crown on his head, and the representation of his death on the lower part shows in the back-ground his enemies in pursuit, and in the fore-ground his tragic end. Old Willie Loudon—a local worthy—used to point out as a remarkable fact "that no twa o' their bannets are the same." Loveday was informed, in 1732, "that the ruffians' faces are admirably copy'd, as if they had been done from the life, insomuch that those who knew the men could easily distinguish 'em here." Surprise is sometimes expressed that such a monument is allowed to remain in a Presbyterian church; but it preserves more than Sharp's memory. It is a monument of Presbyterian toleration, contrasting strongly with the wanton defacing at the Restoration of Henderson's monument, at Edinburgh, and Gillespie's, at Kirkcaldy. A silver baptismal bason and jug, presented by Sharp four years before his death, are still used. There is preserved here, though not used now, an iron relic of a very different kind called the "Bishop's Branks." Though used both in England and Scotland long before Sharp was born, local tradition connects the Branks with him, and Isobel Lindsay, who charged him in this Church, when preaching, with his evil deeds. The *Minutes of the Presbytery* show that Isobel railed against the Archbishop oftener than once, and was dealt with for the same, both by the Presbytery and the Magistrates of the City in the winter of 1672-3. Two oaken stalls, of which the seats are now fixed, two oaken cutty-stools, and a chair of repentance, are preserved here. In 1595, the Kirk-Session ordained that "na persoun sall come to the stuill of repentance armit with sowrd nor gun." Here, also, is the ancient weather-cock, which, after long and faithful service, was ungratefully removed to make way

for a modern cast-iron vane. The present pulpit, like Ezra's, is literally a tower of wood. The ten conditions, on which Andrew Sellar was unanimously elected officer to the Kirk-Session, in 1589, throw light alike on the customs of this church, and on the duties of a beadle three centuries ago. They are :—"In the first, that he nor his man nather ask nor craif money fra na persoun that hes thair barnis baptizit, nor that ar contractit in mariage, onles it be gevin frelie and na forder. Secundlie, that the knok [*i.e.*, the clock*] be kept in guide ordour. Thridlie, that the bell ring ilk day, Sondag and uther dayis, at fyve houris in the morning, and at fyve houris at evin to prayaris, and at aucht houris at evin, ane quarter of ane hour, and that the last bell to sermone or prayaris ring continewalie quhill the minister or redar be in the pulpeit and begyn the prayar. Ferdlie, that he or his man be continewalie, tyme of sermone and prayaris, in the kirk, to attend that barnis and utheris vagaboundis mak na hender to the hering of the Word. Fyftlie, that the hand-bell pas nocht throch the town tyme of sermone nor prayaris. Sextlie, that the consalhous dor and wyndowis be kept fra harkneris thairat. Sevintlie, that unkowth and strong beggaris be keipit furth of the kirk-yaird, and als all barnis fra playing thairin tyme of sermone or prayaris, as at all uther tymes fra breking of the wyndowis and casting [stones] on the sklaitis. Auchtlie, that the kirk fluir be watterit, and the pulpeit and daskis in the kirk be sowpit and haldin clein. Nyntlie, that he cum ilk Twysday to the scribe of the Sessioun, and ressaif his direction quhom he suld warn to the consalhous. Tentlie, that he remane at na tyme in consall, bot to depart quhen he hes gevin his answer; and that the towall and the bassin be sett on the pulpet at the secund bell to sermon." At a still earlier date moral delinquents were imprisoned in the steeple, and so well did the beadle act the part of jailer, that, in 1577, it was ordained that each prisoner, whether male or female, should pay him two shillings before being released. From

*The *Register of the Kirk-Session* further shows, from an entry of 1595, that the clock struck the hours. Yet, in those days, Professor Welwood walked to his class, on one occasion at least, with his gown on, his book in one hand, and a sand glass in the other.

the steeple—the bartizan of which is 74 feet above the ground—an excellent view of the town may be had. In the first decade of this century, three bells, which had long hung in this steeple, were disposed of, although one of them was dated 1095 and another 1108. These bells are described in the appendix. Many masons' marks may be observed on the beautifully dressed stones of the inside of the tower. Here a strange incident may be recalled. Archbishop Adamson, though excommunicated by the Synod of Fife in April 1586, determined to preach next Sabbath in the Parish Church. The Laird of Lundy having special business with his brother-in-law, the Laird of Pitmilly, came to St Andrews, and with his friends and retinue went to the New College to hear Andrew Melville preach. "The guid peiple of the town" left the Church, and likewise repaired to St Mary's. Just as Adamson was ready to go to the pulpit a man told him that a number of gentlemen, with certain citizens, were convened in the New College, and intended to take him out of the pulpit and hang him! Calling on his jackmen and friends to stay by him, he fled for safety to this steeple. The Bailies and his friends could scarcely induce him to come forth, though they promised to take him safely to his Castle. Indeed, he had to be "ruggit out," half against his will. As he was being convoyed through the streets, a hare broke out from the multitude and ran before them to the Castle—so, at least, honest men reported who saw it with their own eyes. "The vulgar callit it the Bischope's Witche." Behind the Town Church is the so-called

City Hall, which was formerly the English School of the Burgh, but which is now chiefly used for auction sales. After leaving the Town Church, and crossing Church Street, one may notice, in passing, the

"St Andrews Citizen" Office, which occupies the site of the house formerly owned and occupied by Bailie Bell, the barber, who had mechanical ingenuity enough to enable him to add watch-making, or rather mending, to his original profession, and who laboured long and unweariedly with Alexander Wilson, another native of St Andrews, in trying to perfect his scheme of casting types—a scheme

which eventually won for Wilson the title of "the Father of Scottish letter-founders." It is peculiarly fitting that part of the premises should now be used as a printing-office. In Bell's time, the house "consisted of two-stories, with an outer stair-case supported by wooden pillars, and a wooden projection into the street." The Bailie was "tall and ungainly, with thick lips and a great mouth, which he commonly kept open"; and, befitting his trade, he wore "a large, bushy, well-powdered wig." As an illustration of old St Andrews life, it may be mentioned that, occasionally, he could be seen "hastening through the street with a professor's wig, ready-dressed, in each hand, his arms at half-stretch to prevent their collision. After trimming one professor, he would sit down and breakfast with him, and then away to trim and breakfast with another; his appetite, like his mouth (and his mind also), being of remarkable and well-known capacity." His second son was born, it is believed, in the old corner house, on the 27th of March 1753; and he it was who founded the Madras College, and also gave the city its Bell Fund. The adjoining building is the

New Post Office, which was opened in 1892. It is only one-storey high; but is very commodious and excellently adapted for the rapidly increasing business. When the old house, which stood here, was pulled down, in 1891, several interesting carved stones were found in the walls. The moulded jambs of an old fire-place, with bases and capitals, were found *in situ* about ten feet apart, and are now preserved in the Town Church. A little oaken-keg of tea, probably smuggled, was discovered below the floor of a wall-press. And in making an entry from Crail's Lane for the court behind, a circular well was discovered below the floor of a dwelling-house. This well, whose existence had been utterly forgotten, proved to be fully ten feet in depth, and almost six in diameter. Towards the top it narrowed to thirty-nine inches, and was covered by a large flat stone with a hole in the centre. Right opposite the Post Office is

St Mary's College. Built on the site of the old

Pedagogy, it was founded by Archbishop James Beaton in 1537, carried on by his nephew, the Cardinal, and completed by Archbishop Hamilton. St Mary's seems to have been for some time a favourite "howf" for Hamiltons. Of the fifteen students who entered it in 1552, five were Hamiltons; and, in 1569, out of the nine professors, five bore the same surname—of these last, Archibald and John had become Protestants, but returned again to Popery, and became violent opponents of the faith they had once professed. John's career was very adventurous and checkered. The buildings form two sides of a quadrangle; on the west are the class-rooms, and on the north the Principal's official residence. In the long line of eminent men who have dwelt in the latter, Andrew Melville, Samuel Rutherford, and John Tulloch, are the most widely known. It is now occupied by Principal Stewart. His immediate predecessor, Principal Cunningham, inserted the arms of Melville and Rutherford under one of the



ROYAL ARMS OF SCOTLAND FACING SOUTH STREET

windows. Under another window in the same wall, facing the street, are the royal arms of Scotland (in which St Andrew is emphasised as he ought to be), with the motto *In defens*, and the date 1563. A porch projecting here was swept away by Provost Playfair. Visitors will find the janitor by ringing the bell at the *left-hand* side of the gate. On passing through the gate-way one is much struck by the dignified elegance of the structure, which has been greatly improved in appearance by the tasteful alterations on the windows. The initials of Robert Howie, who succeeded Andrew Melville in the principalship, may be seen on various parts of the buildings, prominent and otherwise, once with the date 1615 and again with 1621. Hamilton's arms and initials can still be made out over the door of the bell-tower. James Beaton's arms occupy an exalted position. The Chapel of the College has long since disappeared; but an aged thorn, said to have been planted by Queen Mary, is yet in vigorous growth, despite the furious gale of 17th and 18th November 1893, by which it was temporarily overthrown. Formerly, both students and professors lived in the College. A frequent hearer of Rutherford's often thought that he would have flown out of the pulpit, when he came to speak of Christ, the Rose of Sharon; and it was said that he was never in his right element, except when he was speaking of his Master and commending Him. It was because he so delighted to proclaim the Gospel that he refused to exchange the pulpit of Anwoth for the Divinity Chair of St Mary's, unless he was permitted to preach. For a similar reason, James Wood, when appointed Professor of Ecclesiastical History in this College, declined to give up the charge of Dunino, unless allowed to preach in St Andrews. And for years they are as often mentioned as preaching, and presiding in the Kirk Session, as Blair or Honeymen, who, properly speaking, were the ministers of the parish. But though Rutherford and Wood resembled each other so much in this respect, they differed much in other ways. Rutherford began his work so early in the morning, and Wood sat so late, that they often met, the one going to his study, and the other to his bed! Though

Rutherford wrote many learned works, he is most widely known by his inimitable *Letters*, written not for publication but for his intimate friends, and first printed three years after his death. He narrowly escaped martyrdom, which he considered "a more glorious way of going hence." Deprived of his Chair in the University, he was confined to his house, and his salary confiscated. When dying, he was cited to appear before Parliament on a charge of high treason; "but," as an old writer says, "he had a higher tribunal to appear before, where his Judge was his friend." He entered into Emmanuel's Land on the 29th of March 1661. On the east side of the quadrangle stands the commodious and handsome addition to the

University Library, which was built in 1889-90, from the plans of Mr W. W. Robertson, of H. M. Board of Works, at a cost of about £8000, including the fittings. The spacious hall is now used for University ceremonials. Several old stones, which were lying about, have been built into the new walls in prominent positions. Noteworthy



OLD STONE IN UNIVERSITY LIBRARY

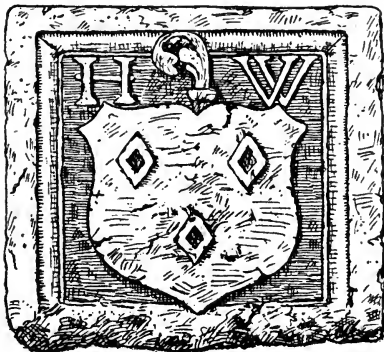
among these is one bearing the emblems of the passion—the pierced heart, hands, and feet, and the crown of thorns. Dean Stanley thought it was worth while to come all the way from Westminster to see such a stone spared in St Andrews; but there are several others of a similar nature in the city. The earlier building faces South Street, in a line with the Principal's residence. To the testamentary inventory of her jewels, books, &c., Queen Mary—shortly before the birth of James the Sixth—wrote a postscript with her own hand, leaving her Greek and Latin books to form the nucleus of a library for this University. This legacy, however, never took effect; but long afterwards—1612—the Library was founded by her son, and lists of the books presented by him, his Queen, Prince Henry, Prince Charles, and Princess Elizabeth, are still preserved with the prices marked. From the *Minutes of the Synod of Fife*, it appears that in the same year collectors were deputed to raise contributions to help on the good work. Thirty years later Alexander Henderson gave £1000 Scots “for perfecting the house appointed for the Library.” It was not until last century that the Libraries of the three Colleges were incorporated with that of the University. In 1765-7 the Library was repaired, at an expense of £778 6s 3d; and, with the other buildings of St Mary's, was again thoroughly repaired in 1829. The separate Libraries of the Colleges date from a much earlier period than 1612; but their collections were very small. “The Inventarie of the Buikis in the Common Bibliothek of the New Colledge,” in 1598, only fills three printed quarto pages! And the catalogue of those in St Leonard's, about the same time, fills little more than five pages! This last mentioned catalogue, however, is not quite complete, for at the end there is this note:—“Thair ar sum ma Buikis in the Librarie, quhilk tyme culd nocht permitt to seik out. This is the Catalogue of the buikis as we might haif it for the tyme. Sic Subscribitur Mr Robert Wilkie.” There are now about 120,000 volumes in the Library; and it is increasing at the average yearly rate of 1200 volumes. Among its many treasures are the works of Augustine, beautifully written on vellum; an illuminated Missal; the Bassandyne Bible; and

the Bible which was presented to Dr Duff, before he left St Andrews for India as the first missionary of the Church of Scotland to that land, in 1829, and which was washed ashore among the wreckage of the ill-fated vessel in which he sailed. Here, also, is the copy of the Solemn League and Covenant, which was signed at St Andrews. Including magistrates, professors, students, citizens, and parishioners, the names of 982 men appear to have been adhibited in or shortly after 1643—the year in which that covenant was drafted by Alexander Henderson. It was renewed and sworn in St Andrews on the 31st of December 1648, being the Lord's Day. Many had probably been unable to sign it on that day, for, on several of the pages, the names are arranged by the streets—those, for example, on the north side of the “Markit Geat” being on one page, and those on the south side of the “North Geat” being on another. In November 1649, the Session-Clerk subscribed for 15 men, who could not write themselves; and Col. William Ker signed so late as February 1651. Altogether there are 460 subscriptions to the Renewal; but many of these, besides the 15 already mentioned, have been by proxy, as have also many of the earlier signatures. Several of the leaves are evidently mis-placed, and probably some have been lost before the thin volume was encased in its present binding. There are some notable signatures. Samuel Rutherford signs thrice. The first column of the names of the students of the Old College is headed by the youthful Earl of Rothes. On another page, among the students of the same College, stands the name of Donald Cargill, who matriculated in 1645. Little, perhaps, did any of the students then think that Cargill would be hanged for his steadfast adherence to the Covenants, and that Rothes would be one of the persecutors. Yet so it happened. According to Patrick Walker's narrative, after Cargill was captured in the summer of 1681, Rothes, who was now Chancellor, “threatened him with extraordinary torture and violent death.” Cargill replied:—“My Lord Rothes, forbear to threaten me; for, die what death I will, your eyes will not see it.” The Chancellor, whose health had been undermined by drunkenness and debauchery, took suddenly ill,

and died at Holyrood during the night preceding the day on which Cargill was hanged at the Market Cross of Edinburgh. In the large Lower Hall of the Library, the Scottish Parliament met from the 26th of November 1645 to the 4th of February 1646. There had been little obstruction in those days; for, in that time, they passed 295 Acts, Ratifications, Ordinances, and other items of business. The oaken chair of the President is still preserved. Last century the Parliament Hall was used for church services at sacramental occasions. In the staircase and Upper Hall—a stately room—are oil paintings of Knox, Cardinal Beaton, Adam Fergusson (at the age of 90), Lord Melville (by Sir David Wilkie), Dr Haldane, Principal Tulloch, and others. An enlarged photograph of the late Dr Berry and a cast of Peter de Luna's skull are also to be seen here. So are two beautiful maces, the oldest of which is preferred, by some competent judges, to Bishop Kennedy's grander and more elaborate mace. The tradition concerning their alleged discovery in Kennedy's tomb is discussed on a subsequent page. The meridian-line can be seen crossing the floor; and the ancient capping-stone is in the recess of the window at the landing of the stair. On the front wall of the Library the arms of the

chancellors of the University, from those of Wardlaw, the founder [1411)

to those of the present Duke of Argyll, are cut in relief in chronological order. Only two in the long series have been omitted, namely, Lindsay of Balcarres, and the Earl of Loudoun. The accompanying sketch of Bishop Wardlaw's arms is taken from an old stone in the



Museum. The University does not appear to have possessed any buildings until 1430, when the Pedagogy was founded. The Colleges were of later origin—St Salvator's, or the Old College, 1450; St Leonard's, 1512; and St Mary's, or the New College, 1537. In 1747 St Salvator's and St Leonard's were formed into the United College. The University College of Dundee was founded in 1880; and was supposed to have been affiliated to, and made to form part of, St Andrews University on the 21st of March 1890; but the Order by which this was understood to have been done was reduced and set aside by the House of Lords on the 8th of April 1895. As the learned Principal has recently said, the "period from 1890 to 1896 would doubtless be described as a period of involution." It was hoped that the Report of the Privy Council would be followed by a long period of peace and prosperity; but, as these pages are passing through the press, the expected Report has been issued, without bringing any immediate prospect of aught else than contention and chaos. Those who wish to know more about the University and its Colleges than is stated in this Handbook should consult the official *Calendar*, and also Mr Maitland Anderson's *Historical Sketch of the University*, and his *Heraldry of St Andrews University*. On the same side of South Street, but much further east than the Library, are the remaining buildings of

St Leonard's College. These are reached by a short lane which leaves South Street between Abbey Street and the Pends. So many pilgrims were attracted by the miracle-working relics of St Andrew, that a large hospital had to be built for their accommodation, so early, it seems, as the twelfth century. But in course of time the relics lost their virtue, the stream of pilgrims ceased to flow, and the Hospital of St Leonard was turned into a nunnery for old women. As they, however, showed no great regard either for morality or piety, it was changed into a College, in 1512, by Archbishop Alexander Stuart and Prior John Hepburn. The martyrdom of Patrick Hamilton sixteen years later excited enquiry into the opinions for which he suffered, and many were convinced of their truth. Gavin Logie, who

was Principal of this College at that time, so instilled the truth secretly into his scholars, that, it became proverbial to say to any who savoured of heresy, "Ye have drunk of St Leonard's Well." During Knox's last residence in St Andrews, a General Assembly was held in St Leonard's (March 1571-2); and James Melville—then a student in this College—has recorded that "Knox wald sum tymes com in and repose him in our Collage yeard, and call us schollars unto him and bless us, and exhort us to knaw God and His wark in our contrey, and stand be the guid cause, to use our tyme weill, and lern the guid instructiones, and follow the guid exemple of our maisters." It was on the occasion of this visit to St Andrews, that Knox's enemies in Edinburgh circulated the story that he had been banished from the City, because he had raised some saints among whom came up the "Devill with hornis," which when Richard Bannatyne saw he "ran woude and so died!" The faithful Richard exclaims:—"Giff this had bene thair first inventit lie, I wald never have bleckit paper for it." In 1747, St Leonard's and St Salvator's—the two philosophy Colleges—were united. The staff was reduced from two principals and ten professors to one principal and eight professors. St Leonard's had the best revenues; but, as the buildings of St Salvator's were least ruinous, the class-rooms and official residences of St Leonard's were sold. The west part was occupied in recent times by Sir Hugh Lyon Playfair, and, on the old hall facing it, the arms of Prior John Hepburn are to be seen, the only specimen having supporters. The eastern portion was the residence of Sir David Brewster, who, in 1853, entirely remodelled the front, instructing the architect to make it as like the old Chapel as he could. It now belongs to Dr Heddle. These two residences form a long block of buildings, which was formerly occupied by the professors and students—each having his own room. There were no stair-cases inside, but there were wooden-galleries in front and from these access was obtained to each apartment of the upper storey.* The room which George

* As a specimen of the comfort enjoyed by those living in Colleges in the early days, Principal Lee gave the following inventory of the

Buchanan occupied as Principal is in Dr Heddle's portion, and on the opposite side of the area stands

St Leonard's Chapel, one of the most interesting ruins in this city of ruins; but one that was long neglected and despised. For a number of years after the Reformation, the parishioners of St Leonard's, owing to the scarcity of ministers, had to worship in the Town Church.* James Wilkie, who succeeded Buchanan in the Principalship in 1570, was the first pastor of the congregation, having been appointed, according to Hew Scott, in 1578. He died in 1590, and is characterised, by James Melville, as "a guid, godlie, honest man." His nephew, Robert Wilkie, succeeded him. From the days of James Wilkie until 1824, a period of 246 years, all the ministers of the parish, with one exception, held the Principalship of St Leonard's, or of the United College, in conjunction. The Church, having fallen into great dis-repair, and as the cost of restoring it would have fallen chiefly on the funds of the United College, the Chapel of St Salvator's, though in the parish of St Andrews, was fitted up instead, and this place was

best furnished apartment in St Leonard's in 1544—the very chamber, as he believed, allotted to the Principal:—"In the first, twa standard beds, the forside of aik and the north side and the fuits of fir. Item, ane feather bed, and ane white plaid of four ells, and ane covering woven o'er with images. Item, another auld bed of harden, filled with strawes, with ane covering of green. Item, ane cod. Item, an inrower of buckram of five breds, part green, part red to zaillow. Item, ane flanders counter of the middling kind. Item, ane little buird for the studie. Item, ane furm of fir, and ane little letterin of aik on the side of the bed, with an image of St Jerome. Item, an stool of elm, with another chair of little price. Item, an chimney weighing. . . . Item, an chandler weighing. . . ." Principal Lee has also given the following inventory of the furniture of the College in 1599:—"Impr. In the hall four fixed boards. The hale beds almaist fixt. In every chamber ane board and ane furm pertainand thereto, with glassen windows, and the maist part of all the chambers ciellered above, and the floors beneath laid with buirdis. *Compt of Vessels.* 2 silver pieces, ane maizer with common cups and stoups. 3 doz. silver spoons, ane silver saltfat, a water basin, an iron chimney fixed in the hall. In the kitchen an iron chimney, with sic vessels as is necessar therein, with fixed boards and almeries."

* In 1561, it was ordained, "that the parrochyn of Sanct Leonardis salbe adjunct to heyr the word of God, and resaiue the sacramentis and disciplyn, in the parrochie kyrk of the citie of Sanctandris, in tym cuming, aye and quhille mayr ampill forme of reformation and religion ineres and be had be the stablesched authoritie, and this wythowtyn any prejudice of profitis pertenynge to Sanct Leonardis College."

deserted, in 1759. The steeple was taken down. The west gable was ruthlessly torn down and "set back," by Sir David Brewster, that he might have a wider entrance to his house! In this new gable are two specimens of Hepburn's arms, one of them being in excellent preservation—especially the top of the crosier. It is only fair to add that Sir David caused the windows in the south wall, which had been built up, to be opened out again. Only at intervals of many years were the weeds interfered with, and at all other times allowed to grow as rank as in a veritable wilderness. Strangers, who formerly gained admission, might tread over pre-Reformation tombstones on the floor



without suspecting their presence. But for the past few years it has been kept in very good order; and the key can be had from the Janitor of the United College. Among the more interesting stones, lying in this place, is that in memory of John Wynram, the aged Superintendent of Fife, who died in 1582, and that of old James Wilkie. Of the three stately monuments built into the north wall, the most easterly is in memory of Robert Stewart, Earl of March, the uncle of the ill-fated Darnley, and Commendator of the Priory after the murder of the Good Regent; the next, which is sadly wasted, is believed to be Hepburn's, one of the founders of St Leonard's College*; and the other was raised for Robert Wilkie, who died in 1611. The Earl of March, it is said, had been enclosed in a leaden coffin; and when it was opened, fully fifty years ago, he was

* This monument does not look so old as Hepburn's time; but, in 1838, the proof that it was his was regarded as "beyond all doubt." At that time, no trace of the inscription was left; but it still bore his arms and initials, and old people then living remembered of its being in perfect preservation. The "body of the monument" is said to have been gilt.

seen quite distinctly—a man with clean-cut features and a long grey beard; but, in a few minutes after the admission of the fresh air, there was nothing left but bones and dust. At the same time it was discovered that Wynram had been buried in a coarse brown blanket or rug. The extreme length of the Church inside is 80 feet, and the width 20 feet 8 inches. In the east gable there are two curious passages, the one over the other, each is fully two feet in width; the lower one is six and a half feet in height, and the upper one six feet. At the southern end of the lower there is a stone-bench, close beside which one of the narrow slits open into the Church. It has been supposed that it may have been used as a confessional; but there is also a slit opening from the upper one, and it certainly could not be used for such a purpose. There was at one time an hospital for leprous priests in the immediate neighbourhood of the city, and it has been conjectured that they may have been allowed to listen to the services from these places. But the lazar-house would no doubt have its own chapel; and this gable containing the passages appears to have belonged to an earlier building, and to have been utilised when St Leonard's Chapel was extended. It is hard to say what their use may have been in the earlier building. No one can take a cursory glance round the interior of the Chapel without noticing the priest's door, with its simple mouldings, in the north wall. The veritable oaken door—plain and unpretentious—which used to open into the portico is still there. About twenty-four feet from the east end, there are clear indications of the Church having been lengthened. This was done at the founding of the College. In the sill of the east-most window there is a shallow piscina, of which the drain goes right through the wall. Among the old stones lying in the chapel may be noticed two bearing texts from the Vulgate, which were found in the well of the Grey-Friars' Monastery; and two or three fragments, bearing the emblems of the passion. When the College buildings and grounds were sold, the following were specially excepted and reserved, "the Church of St Leonard's, and whole doors and entries thereto, together with free ishuc and entry to it, in case it shall ever be

repaired and again used as a church, both by the passage leading to it from the South Street of the town and by another passage from the east gate of the area, not less than ten feet broad, running all along the south wall of the Church, as far as the present entry under the steeple." The earliest reference that I have seen to the Parish Church of St Leonard's is dated the 22nd of December 1413—that is, ninety-nine years before the College was founded. It is spoken of, in 1661, as "the Trinitie Kirk of St Leonards in St Andrewes." In pre-Reformation days, women were not allowed to enter the gates of the College; but now the old class-rooms, and the western part of the residential buildings, are occupied by a school for girls. This

St Leonard's School was opened in 1877, to provide for girls an education, which, while moderate in cost and especially adapted to their requirements, is as thorough as that given to boys at the great public schools. The number of girls in the School is limited to two hundred. There are seven houses for the reception of boarders, and not more than twenty-eight girls are ordinarily received in any house. The houses are provided with every comfort, and the life is made as home-like as possible. At present there are about 170 boarders and about 40 day-scholars. The Dowager Countess of Airlie is the president; and Professor Campbell is chairman of the council. There are over thirty mistresses, comprising certificated students of Girton and Newnham Colleges, Cambridge, and graduates of London University. The play-ground extends to about sixteen acres, and includes a cricket field, a golf course, lawn and gravel tennis courts, a fives-court, &c.* Between the lane leading to St Leonard's and the east end of South Street, there are two large houses. The first of these is known as

Queen Mary's, as it is believed that that beautiful, but mis-guided and unfortunate, Queen lived in it when she

* In connection with this flourishing institution another for younger girls was opened in 1894 as a preparatory school. It is situated between North Street and the Scores, and is known as St Katharines. It includes a kindergarten and has a garden and play-ground of about two acres.

came to St Andrews.* Here, as she told Randolph, the English Ambassador, she wished to be like a Bourgeois wife, and not the Queen of Scots. Twenty-two years afterwards, Patrick Adamson, then tulchan Archbishop of St Andrews, appeared before the Kirk-Session, alleging that he had directions from the King "to desyre the minister and redar to pray publiclie for his Hienes' mother, for hir conversioun and amendiment of lyfe, and, if it be Godis plesour to preserve hir from this present danger quhairin sche is now, that sche may heirefter be ane profitabill member in Christis kirk." This tardy request, though willingly complied with, came too late. The Kirk-Session met at two o'clock in the afternoon, but at eight that very morning Queen Mary had been led forth to execution; so that the staunch Protestants of St Andrews must have publicly prayed for the dead. Her great grand-son, Charles the Second, it would also appear, lodged in this house during his visit in 1650. When Dr Johnson visited St Andrews, in 1773, this house belonged to Col. Nairne; and it was in this garden that he saw what Boswell describes as, "a fine old plane tree." This was the first tree Johnson had seen, since crossing the Tweed, older than himself; and he held it in contempt as "rough and low." Col. Nairne said that there was only another large tree in the county. "This assertion was an excellent cue for Dr Johnson, who laughed enormously"; as well he might, for, in his opinion, "a tree might be a show in Scotland as a horse in Venice." Mr Charles Howie, who holds that this tree was really a great maple, has preserved the tradition that its striking appearance was really more due to the great spread of its branches than to its height; and that on a wooden platform, laid over the lower branches, tea-parties often took place in the summer evenings. About 1788, the eastern wing of this house, and the eastern half of the garden, the half containing Dr Johnson's

* Another fine old house—71 South Street—is also traditionally associated with Queen Mary. Probably both traditions are well-founded. She did not like Edinburgh, but seems to have liked St Andrews; and, between September 1561 and September 1565, she paid several visits to it and to the immediate neighbourhood, two of these visits being of considerable duration.

tree, were sold off. That wing was nearly all pulled down, and re-built with an eastern addition, thus forming the house now called Prior's Gate. The tree has long since disappeared; but the grotto, which Johnson admired so much, still stands in the garden of Queen Mary's. The back of the house is towards the street, while the striking old front looks to the south. Few houses in Scotland are so beautifully furnished in the old style. It is now the property and residence of T. T. Oliphant, Esq. Exactly opposite, on the other side of the street, there seems formerly to have stood

St Duthac's Chapel. In a ratification of 1658, it is referred to as "the tenements of land or Sant Duthus Chapele." This saint's shrine at Tain drew many pilgrims; but he seems to have had few chapels dedicated to him in Scotland, although he is said to have sprung "from no ignoble family of Scoti." He crossed to Ireland, where he studied the Old and New Testament, and returning to Scotland taught them publicly with all gentleness. What was the principal entrance to the Priory is at the extreme east end of South Street, and is named

The Pends. The Scotch word "pend," or "penn," signifies an arch, a vault, or a covered way—hence the name of this building. Two pointed-arches and the side walls remain. The gates were hung on a lower inner arch, which was removed in recent times, as it obstructed the traffic—this being the principal road to the Harbour. The space between the gates and the street served as a porch. Though the groined roof has vanished, the corbels, from which the vaulting sprung, are still to be seen, and also the traces of the arches on the walls. It seems to have been roofless when the old bird's-eye view of the town was drawn about 1540. The porter's door is in the west wall. His apartments may have been above. This magnificent gateway is usually assigned to the fourteenth century; but one eminent architect would place it at the beginning of the sixteenth. Originally it would look still more stately, for the road-way has been somewhat raised. The postern opening into South Street is modern. The concrete foot-path is still more so, having only been laid in

1896. On proceeding through the Pends, the tree-lined lane is soon passed, which leads to St Leonard's Church through "the east gate of the area." Above the gate there is still a small fragment of what has been a very fully charged shield. The arms are said to have been those of



THE PENDS

the Duke of Lennox, and to have borne the date 1617. Just where this lane branches off from the Pends Road is the entrance to

Bishop's Hall, a modern pile erected as a College Hall, and afterwards inhabited by the venerable Bishop Wordsworth ; but now forming part of St Leonard's School.

A peep through the entrance reveals, on the left, a portion of one of the walls of the

Guest Hall, which is said, by Martine, to have been built about the middle of the thirteenth century by Prior John White. According to Martine—who also calls it *magna aula hospitum*, the great hall of the guests—it was appointed for the entertainment of those pilgrims and strangers, who were drawn by devotion or curiosity to visit the relics of Saint Andrew. This Guest Hall of White's was doubtless an addition to the Hospital for pilgrims, which had been erected long before his day; for, such an hospital is mentioned in the foundation charter of the Priory in 1144; while in a confirmation, drawn up between 1165 and 1169, there is a reference to the New Hospital; and in 1248 the Hospital of St Leonard is mentioned. Perhaps, the New Hospital and the Hospital of St Leonard were one and the same. Martine says that the pilgrims were freely entertained for fourteen days, before being questioned concerning their errand. Tramps are not so kindly cared for now! Through Lord Bute's special excavations in 1896, it has been ascertained that the building was of four bays and had an aisle on either side. A little further down the Pends Road stands the round-arched gateway of the

Novum Hospitium, or New Inns, which is believed to have been the last building erected in connection with the Priory before the Reformation. A considerable portion of the structure survived until the early part of this century. The entrance arch is the only visible fragment now; and it was taken down and rebuilt, in 1845, when the footpath was lowered, and the roadway straightened. In 1894 it was again taken down, and re-built at a different angle to form a better entrance to the Hospice of the Girls' School. At this time the old proportions of the arch were somewhat destroyed—the width having been increased by twelve or fourteen inches, and the height by as much. The illustration in the text is from a very careful drawing made in 1893. Over the arch are to be seen the arms of Prior Hepburn, and also the Scottish arms with the unicorns as supporters. According to an old tradition, when James the

Fifth married his first wife, Magdalene, the fair daughter of the French King, the physicians chose this place, and Balmerino Abbey, as the most fitting for such a tender lady to dwell in; and, therefore, so many workmen were employed that the Novum Hospitium was begun and finished in a



NOVUM HOSPITIUM ENTRANCE.

month. But, alas! this Queen—radiant with the beauty of decay—never saw the palace prepared for her in St Andrews, for she died at Holyrood, in less than two months after her arrival. The principal towns were preparing to receive her right loyally; but, as Pitscottie says, “all their great blythness and joy of her coming was turned in great mourning, and all the play that should have been made was all turned in soul-masses and dirigies.” Sir David Lyndsay, in his *Deploratioun*, which extends to

more than two hundred lines, rebukes "crewell deith," who had spared Methuselah till he was "nine houndreth yeir, thre score and nyne," and devoured this young Princess ere she was "compleit sevintene." He denounces death as a "gredie gorman," a thief, and a traitor, and closes his lament by calling Magdalene "the hevinly Flour of France," and telling death that

"The smell of it sall, in despyte of thee,
Keip ay twa Realmes in peace, and amitie."

"The King's heavy moan, that he made for her," says Pitscottie, "was greater than all the rest." Be that as it may, his second Queen, Mary of Guise, landed at Fifeness in June 1538—less than a year after her predecessor's death. The King, who was awaiting her arrival at St Andrews, rode forth with a great company to meet her. The *Novum Hospitium*, or, as Bishop Lesley calls it, "the new Pallice in the Abbay," was specially decorated and prepared for her reception. Sir David Lyndsay had made a triumphal-arch, and out of a great cloud which opened there came "a fair lady, most like an angel, having the keys of Scotland in her hands, and delivered them to the Queen, in sign and token that all the hearts of Scotland were open to receive her." According to one account, the royal pair remained in St Andrews for forty days, or, as another has it, "all that symmer." This building is believed to have been afterwards occupied by the Regent Murray as Commendator of the Priory; and by John Knox when he dwelt here from July 1571 to August 1572. Under its roof, too, James the Sixth apparently resided, during his sojourn in St Andrews, in the end of July 1580. On one of these days, the gentlemen of the neighbourhood had "a gyse and farce" to play before the King. "His majestie was in the New Innes of the Abay, befor the windowes wharof the schow was to be maid." Skipper Lindsay very unexpectedly prefaced the play. He was of great stature, well built, with a large face and manly countenance rough with hair—great tufts on his eye-brows and another on the point of his nose. Before all the people, he specially warned the Earl of Morton, who was standing in "the boss windo," that "his judgment was neir, and

his dome was dichten." Although the skipper was a lunatic, Morton was apparently much moved by this unrehearsed performance. Ten months afterwards the prediction was fulfilled, when Morton was beheaded at the market-cross of Edinburgh. It was the archiepiscopal palace of Spotswood after 1635, and later still of the infamous Sharp. In the *Memoirs of John Blackader*, a famous conventicle-preacher, it is mentioned that on one of his visits to Kinkell, in 1674, he was told that, on "the following day, a meeting was appointed in St Andrews, close by the Prelate's house. This he censured as rash and objectionable; but considering it to be the first, and the people being advertised, he went, lest the curates should insult if a meeting was gathered and dismissed without sermon. They filled the house both high and below, which was not able to contain them; therefore they were called forth to a yard, into a gentleman's waste place, where was a considerable meeting; but none offered the least disturbance." The story of "the living humming bee," which was discovered in the Archbishop's tobacco-box, at Magus Muir, is well known. Other two stories are told to illustrate his dabbling in the black-art. Having sent his footman from Edinburgh, to the Novum Hospitium, for a document, which was required in the trial of some Covenanters, the messenger was amazed on his arrival to see his master "sitting at a table near the window, as if he had been reading and writing, with his black gown and tippet [and] his broad hat, just as he had left him at Edinburgh" in the morning. A remark from the astonished footman was only answered by a sour frown. He thereupon rushed downstairs for the "Secretare or Chamberlane," who would not believe that his lordship had come home; but on proceeding to go upstairs with the footman, he also saw the Archbishop staring down upon them with an angry look. Martine, who was Sharp's faithful secretary, it need hardly be said, does not record this story of his master's double. The other story is quite as credible. Janet Douglas, who was accused of sorcery and witchcraft, was brought before the Privy Council. Sharp wished to banish her to the West Indies. "My Lord," said she, "who was

yone with you in your closet on Saturday night last, betwixt twelve and one a-cloak?" The Archbishop "turned black and pale," but said nothing. On Rothes afterwards promising to warrant her at all hands, and that she should not be banished, she gratified his curiosity by telling him the dread secret—"My Lord, it was the meekle black Devil!" Sharp had made himself so obnoxious by his treachery and tyranny, that the people then and long afterwards would believe anything to his prejudice, no matter how absurd it might be. Even in Archbishop Ross' time (1684-88), one of the apartments was believed to be still haunted. Writing in 1683, Martine says that the *Novum Hospitium* "is very well in repaire, and of late much bettered than formerlie"; but, in 1732, Loveday describes it as "now much decaying." The latter also says, that, "it had something of the look of the Bishop's Castle at Glasgow, though not so good." Even in 1807 the eastern gable was still standing, as well as part of the roof and wooden floor. The under flat had been entirely vaulted. In March 1893 one of the foundation walls, four feet thick, was laid bare. Its appearance was inconsistent with the tradition of its rapid erection. Through the gateway, a distant view is obtained of the new

Board School, built, in 1889, to accommodate 580 pupils; and which, under its energetic staff, is none too large. If the visitor now retraces his steps through the Pends, and proceeds a little further towards the north, he will find himself at the built-up entrance to the

Arch-Deacon's Inns, or Manse, now Dean's Court, which was inhabited towards the end of the sixteenth century by Sir George Douglas, then an elder of the Parish Church, but who in his younger years had helped Queen Mary to escape from Loch Leven Castle. His initials and arms, much wasted, are still to be seen over the built-up arch. Immediately opposite is the

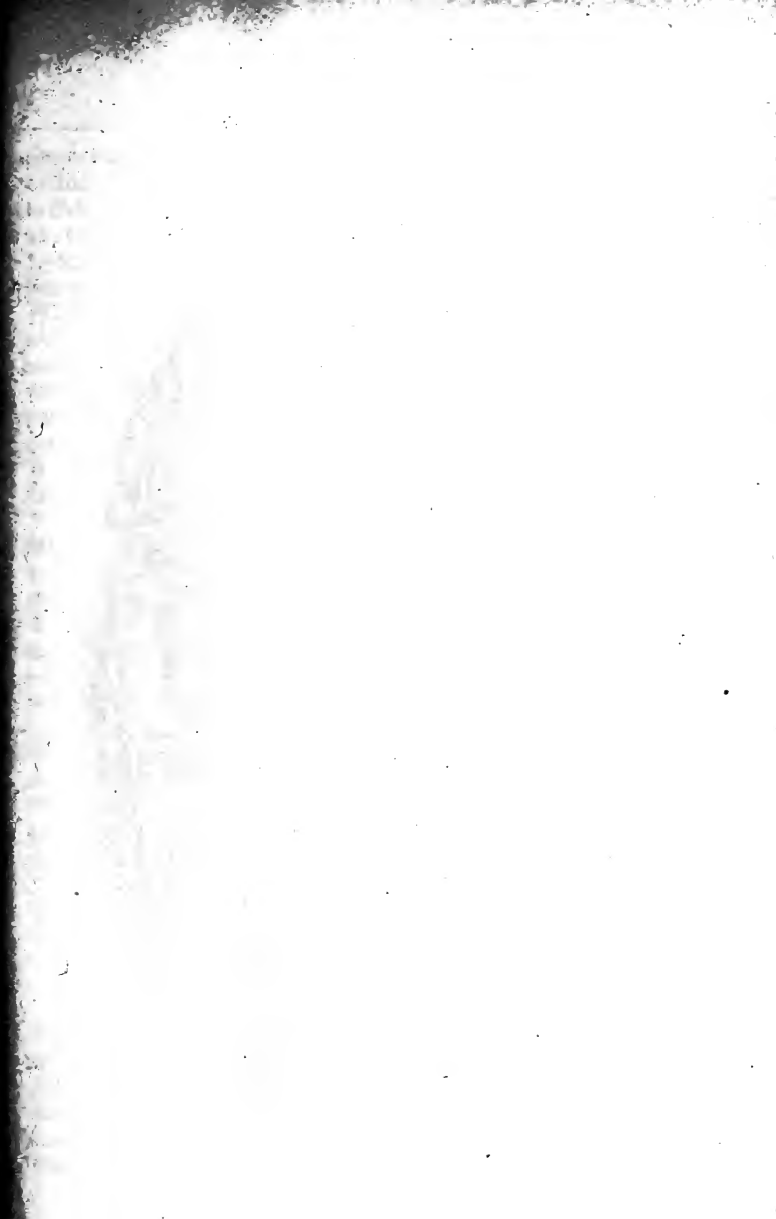
Burying-Ground. The large gate is generally locked; but the small iron one, facing North Street, is open from eight o'clock in the morning, until eight in the evening in summer, and till dusk in winter. Those who love to decipher the inscriptions on old tombstones will

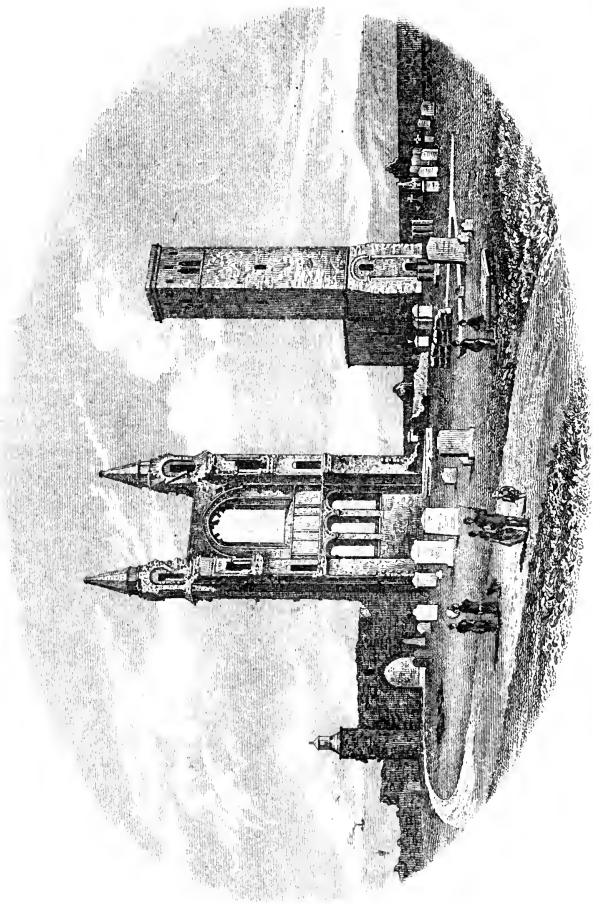
here find plenty of material. In "Divinity Corner"—on which a volume might be written—lies the precious dust of Samuel Rutherford; and close by are the remains of kindred men—Principal Anderson of St Leonard's, John Anderson of the Town Church, Principal Forrester and Thomas Halyburton of St Mary's. The mural monuments of Adam Fergusson and Provost Playfair are on the northern wall, and nearer the eastern extremity of the ground. But the Burying-Ground contains objects of much greater and wider interest than these, for several of the chief attractions of the City are clustered here. The first to claim attention is the

Cathedral, which was founded by Bishop Arnold, in presence of Malcolm the Fourth, in or about the year 1160. The work was, of course, begun at the east end. The founder of the Cathedral died soon after it was begun; but his successor, Bishop Richard, seems to have eagerly carried it on until his death in 1178. During the disputed election which ensued, there was probably little done, and Bishop Roger was too anxious to erect the Castle to do much to the Cathedral. But William Malvoisin, who succeeded in 1202, earnestly laboured to complete the work during his long episcopate, and under David de Bernham and Gameline it was still carried on. According to Wyntoun, Gameline died in 1271, and of William Wishart, who entered in his stead, he says:—

"Sevyn yhere and a halff wes he
Byschape, and gert byggyt be
Nere all the body off the Kyrke:
Quhare that he begowth to wyrk,
Yhit men may the taknys se
Apperand be affynnete."

As the Cathedral was in the form of a Latin cross, by "the body off the Kyrke" is undoubtedly meant the nave, and so Wyntoun credits Wishart with having built nearly the whole of that portion. The old rhyiming chronicler points out indeed the very spot where Wishart began to build—to wit, where men may see the tokens by the affinity of the work, where, in fact, the style changes from the semi-circular to the pointed. From the existing remains, it might have been conjectured that the chancel had been





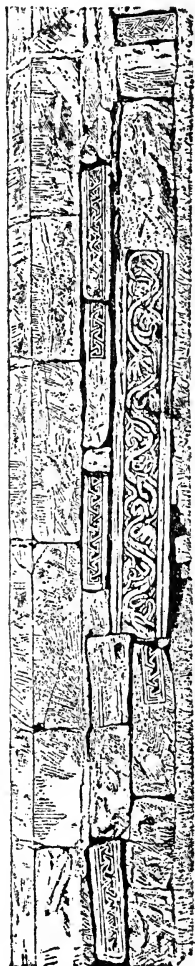
CATHEDRAL RUINS AND ST REGÚLUS TOWER,
PUBLISHED BY JOHN INNES CUPAR.

projected across the transepts and into the nave, so as to include its first bay; and Wyntoun's further description tallies exactly with this, for he speaks of Wishart's addition as beginning at the third pillar from the chancel door. Lyon, in trying to interpret honest Wyntoun's meaning, has erred so far as to make him include the transepts; but Wishart's work was extensive enough without these, for he not only roofed what he built—the greater part of the nave—but also erected a west front. "Times of trouble were now at hand. Some accident . . . ruined part of the building, and before it could be repaired the canons were in the toils of the usurers. The desolating Wars of the Succession followed; and it was not until the year 1318 that the Cathedral was consecrated by Bishop William Lamberton, in presence of the King, seven bishops, fifteen abbots, and almost all the earls and lords whom the wreck of war and revolution had spared to Scotland. The gift of a hundred marks yearly attested the gratitude and devotion of Bruce 'for the mighty victory vouchsafed to the Scots at Bannockburn by St Andrew, the guardian of their realm.'" The bishops who succeeded Lamberton, and the priors, too, found scope for exhibiting their taste, and expending their surplus revenues, in the decoration of the Cathedral and its adjuncts. And a disastrous fire in 1378 caused a great deal of work to be done over again. William Stewart, who, in his metrical translation of Hector Boece's *History*, speaks rather doubtfully of that author's veracity, thus refers to the fire:—

"Of Sanct Andro the greit kirk that same yeir,
And my author thair of be for till trow,
Wes brynt ilk stik, I can nocht tell yow how;
And sum man said, as I can trow that best,
With ane fyre brand ane ka buir till hir nest
That kirk was brynt, alss far as tha had feill.
Gif that wes trew I can nocht tell yow weill."

James Haldenstone, who was prior in the first half of the fifteenth century, did much to beautify the building; but, perhaps, the only work of his that remains is the large window in the east gable, which he is credited with having substituted for the two rows of smaller ones, the traces of which are still to be seen—three above three, similar to the

present three semi-circular-headed ones beneath his great light. The diagonal buttresses were probably built at that time. On the inner side of the east gable, there are eight fragments of richly sculptured stone crosses, most of which were first discovered in the summer of 1891. There may be differences of opinion as to when these sculptured stones were placed here; but most of them bear unmistakable signs of their having long served their original purpose before being built into this wall. In June 1892, the ground was slightly lowered, and the pointing chipped carefully out, to show more clearly these interesting relics of the Celtic Church. In 1861, a similar cross was taken from the south wall of the Lady Chapel, and it is now in the Museum. In 1896, on the other side of the east gable fragments of three sculptured crosses were found standing in a row—apparently in their original position—like modern head-stones in a cemetery, placed hard against each other. When discovered the bases of all the three were about six feet below the surface of the ground. On the east face of the east gable of the Cathedral one of the dedication crosses, cut in the wall, can still be seen. Within the Cathedral James the Fifth was married to Mary of Guise; and here Patrick Hamilton, George Wishart, and



ANCIENT SCULPTURED STONES IN CATHEDRAL.

Walter Myln were tried and condemned. The last named was so old and weak that it was not thought his voice would be heard, but when he began to speak, he made the vast building ring and sound again. Knox and his coadjutors have been so often blamed for destroying the cathedrals of Scotland, and this one in particular, that most people seem to regard it as an undoubted fact. Professor Tennant went the length of writing "ane poem, in sax sangs," on "the dingin' down o' the Cathedral," in which the whole performance is described as graphically as though he had been an eye-witness. He even relates how—

"The capper roofs, that dazzlit heaven,
Were frae their rafters rent and riven."

But the truth is that the copper roofs never existed save in the imagination of the credulous—the tradition concerning them apparently owing its origin to Hector Boece; and there is not a single scrap of contemporary evidence to prove that the Cathedral was demolished at the Reformation. The ablest historians now acknowledge this, yet the old fable is repeated and perpetuated by the tongues and pens of those who are either too prejudiced to receive the truth, or too indolent to inquire into it. A careful inspection of the ruins not only reveals the fact that this Cathedral had shown signs of weakness; but that means had been taken to strengthen the great central tower, and that buttresses had been erected to stiffen the north wall. The old builders did a great deal of what is now known as "scamped work," which was partly counteracted by the excellence of their lime, and the thickness of their walls; but, as in the present case, these did not always avail. Besides the defects and attempted remedies already specified, the west front had to be re-built; and, in 1409, "a strong wind struck down the south gable of the transept, crushing by the fall of great stones the dormitory and 'under chapter-house.'" It is surely more than a coincidence that in Arbroath Abbey, as in St Andrews Cathedral, the south wall of the nave is entire, while the north wall is completely gone, and there—as here—"there is nothing to show that the Abbey was burned or destroyed by anybody

at the Reformation." The real cause of destruction was neglect, not violence. Had there not been such a large parish church in St Andrews, the Cathedral might have been carefully preserved ; but, as it was not required, it was allowed to decay. People who have kept their eyes open must have been struck by the rapidity with which a building goes to ruin after the roof fails. The absence of a few slates, or tiles, permits the rain to enter, the wood-work rots and speedily collapses, frost soon rends the soaking walls, and renders them an easy prey to the howling tempest. In the case of the Cathedral, the lead was probably stolen from the roof—secretly or openly—and the destruction would be hastened by the heavy groined roofs over the chancel and side-aisles, and the weakness of the central tower and north wall. The date of the great catastrophe has not been ascertained. In 1649, Parliament authorised the Town Council to use all the stones of the decayed buildings, walls, and dykes of the Abbey in fortifying the Town. The destruction at that time may have been enormous ; but it was a ruin before that ; and, unhappily, the example thus shown of utilising it as a quarry was long followed by the citizens, who freely took the stones, once deemed sacred, to erect the humblest edifices. At the Reformation, it was certainly stripped of its imagery and symbols, but there is no evidence to show that the fabric itself was then injured.* From the Protestant writers of the period, it can be shown that, roused by the

* Many of the most valuable decorations of the Cathedral were no doubt carried off for safety before the storm of the Reformation burst. At a slightly earlier period, when an English raid was expected, three chests, "contening certane reliquis and claithis of silk and gold with divers geir," had been sent temporarily to Loch-Leven. In the same way, the Bishop and chapter of Aberdeen sent out the ornaments and vestments of their Cathedral to the Earl of Huntly, for safe keeping, in the summer of 1559. Some of these vestments were made from cloth of gold taken by Bruce from the English at Bannockburn ; but they were not allowed to remain long at Strathbogie ; for shortly after Huntly was slain at Corrichie many of his moveables were brought to Holyrood. Mary Queen of Scots seems to have had no compunctions in cutting down for profane uses the copes and chasubles made of cloth of gold. Indeed, the very month after Darnley's murder, three of the fairest were, by her orders, presented to Bothwell—in all likelihood to make a showy doublet ! and several of the priestly robes were cut down in her presence to make a bed for her little son.

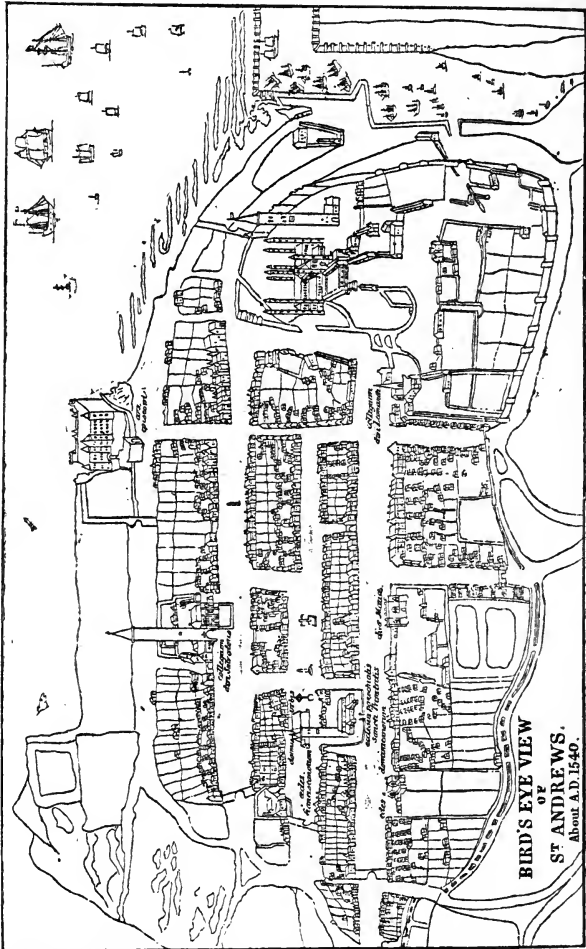
preaching of Knox, and led by the Provost and magistrates, the inhabitants, in June 1559, removed all the "monuments of idolatrie" from the churches, and burned the "idols" of the Cathedral on the site of Walter Myln's martyrdom, and further that they destroyed the Monasteries of the Black and Grey Friars. Even the Popish historian, Bishop Lesley, who was born in 1527, and certainly had no desire to minimise the destruction that accompanied the Reformation, does not say that the Cathedral was destroyed. He says that "the images of all the kirkis" in the City were burned, and the altars cast down; and that the Monasteries of the Friars, the Chapel of the Kirk Heugh, and "all uther privat chappellis within the toun," were pulled down. Lesley would rather exaggerate than understate such a matter; and, from what is known concerning the buildings which survived the Reformation, his assertion about the chapels must be understood in a limited sense. Principal Baillie, in his *Historical Vindication*, published in 1646, says:—"What you speak of Mr Knox preaching for the pulling down of Churches is like the rest of your lies I have not heard that in all our land above three or foure churches were cast down." And though the demolition of the nests of the unclean birds, who had long been a curse to the nation, could be justified on the score of expediency; yet it is known that Knox exerted himself to save the Abbey of Scone from destruction, even after it was discovered that the inmates had buried their images to preserve them "to a bettir day." As Carlyle has said, "Knox wanted no pulling-down of stone edifices; he wanted leprosy and darkness to be thrown out of the lives of men." The order for purifying Dunkeld Cathedral in 1560 has been preserved, and it expressly commands that good heed be taken that neither desks, windows, nor doors be any way hurt or broken—either glass work or iron work. The fact is frequently overlooked that many of our old churches and abbeys were ruined by the English before the Reformation. An interesting and instructive chapter might be written on the havoc wrought by these southern barbarians on our ecclesiastical buildings; but here it would be out of place.

Suffice it to say that in a single expedition, in 1545, besides parish churches, they destroyed seven "monasteries and friar-houses," including the beautiful Abbeys of Melrose, Dryburgh, and Kelso. It was not until 1826 that the great accumulation of debris was removed from the Cathedral, and the floor and the bases of the pillars laid bare. Three stone coffins were then discovered behind the site of the high-altar, and were supposed to have contained Archbishops Scheves, James Stewart, and James Beaton; but, if Spotswood is to be trusted, Scheves and Beaton were buried before the high-altar, not behind it as these coffins undoubtedly are. Close by, a skeleton was found with a deep sword-cut on the skull. It was believed to be that of Alexander Stewart, the youthful Archbishop, who was slain with his chivalrous but unfortunate father, James the Fourth, on the fatal field of Flodden. A remarkable slab, measuring 11 feet $3\frac{1}{2}$ inches by 7 feet 8 inches, and which has been covered with metal plates, still rests upon the coffins. This slab has been erroneously represented to be "the floor of the high-altar." A very artistically incised stone, which has also been robbed of its brass plates, and which has been rapidly destroyed by the ruthless hands of time, and the more destructive feet of thoughtless people, has at last been protected by a railing. It lies between two of the pillars on the south side of the chancel. There are likewise several old tombstones lying in the south transept, one of which is in memory of Robert Cathull, a canon, who died in 1380, and the date is still quite distinct. Another of these, which is terribly shattered, protects the remains of one Gray, who was plumber and glazier of the Cathedral.* An iron-plate in the nave covers a well, which appears to have been intended, by acting as a drain, to keep the building dry. It is 49 feet 9 inches in depth. From the iron-plate to the under side of the lowest course of masonry, the distance is 19 feet, the

* St Andrews would seem to have been early noted for good plumbers. In 1394-5, "Wilyam Plumer, of Tweddale, burges of the cite of Andirstoun," undertook to cover with lead the great choir of Arbroath Abbey; and when, in 1546, the magistrates and councillors of Aberdeen wished "to reforme and mend the faltis of thair kirk," they too had to send to St Andrews for a competent plumber.

remainder being cut through the solid rock. The inside measurements of the Cathedral are :—extreme length, 355 feet ; width of nave, including side-aisles, 62 feet 10 inches ; and width of south transept, 44 feet. The north transept is completely gone ; but the extreme length across the arms of the Church must have been about 166 feet. The turrets of the Cathedral are very much emphasised in the bird's-eye view of the city drawn about 1540. In that view the perspective is sadly at fault ; nevertheless, the plan is wonderfully accurate in details, and it gives one a good idea, in many respects, of what St Andrews was like in its pre-Reformation glory. Martine has preserved an old tradition concerning the “many fair, great, and excellent bells” of the Cathedral being “taken down and put aboard of a ship to be transported and sold,” and proving such a dangerous cargo that the vessel “sunk in a fair day, within sight of the place where the bells formerlie hung.” A similar story is told of the lead, bells, and utensils of Aberdeen Cathedral being “sunk by the just judgment of God, not far from the Girdleness.” The bells of Elgin, it seems, shared a like fate ; and in 1355 some English men-of-war's men, “sons of Belial,” so incurred the wrath of the Virgin, by stripping her image at Haddington of its ornaments, that they and their ship “were whelmed in the gulf of the deep.” In the autumn of 1888, the sites of the pillars, and the lines of the demolished walls of the Cathedral, were marked off, by Mr Henry, and were cut in the turf. In the following January, a most interesting discovery was made at the west end, which explained several peculiarities in that part of the building, and also proved pretty conclusively that, at one time, the Cathedral had been at least two or three bays longer than it is now. The foundations of the north wall of the nave were found to project about thirty feet beyond the west front, and the foundations of the south wall of the nave were traced for about forty-five feet in the same direction. The processional-doors leading into the cloister can still be seen in the wall of the nave, though now built up. On the Priory side these doors—especially the western one—have beautiful mouldings, which, after being long hidden by brick, are

again visible. In the south-west corner of the south transept, part of the stair still remains which led to the



dormitory. Near the south-east corner of the same transept, stood the

Chapter House, which can easily be discerned yet by the seats in the wall. Inside, it has measured 46 feet by 23, thus forming exactly two squares, and the roof has been groined. It cannot well have contained more than thirty-nine stalls. I have seen an original document, dated the 31st of March 1555, signed by the Commendator (James Stewart, afterwards the Regent Murray); by John Wynram, the "sup-prior"; by David Guthrie, the "tertius prior"; and by other 28 members of the convent. The beautiful door-way is at the west end, and immediately opposite there are three fine pointed-arches. The space between these arches and the door-way has been the vestibule; but from some peculiarities of construction, there is reason to believe that this was the original Chapter-House, and that after it became too small, the larger one had been built on its east side. That there were two Chapter-Houses—a new and an old—seems certain. Immediately to the north of the three pointed-arches, there is a semi-circular one, through which a passage has led to the Cloister. On the south side of the vestibule there has been a vaulted sub-structure. Here there are many curious old grave-stones, which have been removed from the Burying-Ground. To many people, the most interesting building in St Andrews is

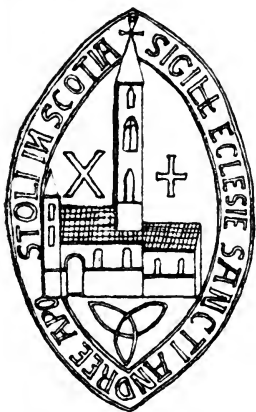
St Rule's Tower and Church, which is about thirty yards to the south-east of the Cathedral; and, perhaps, no other building in Scotland has proved so puzzling to architects and antiquaries. It was long imagined to have been erected in the fourth century; but few are credulous, or ignorant, enough to believe that now. In this country, at that early period, churches were mostly built of more perishable materials—wattles, wood, and clay. "The glory of those early buildings was within." Some of those, who frankly gave up the excessive antiquity claimed for this Tower, clung to the idea that it dated from the seventh or eighth century; others were inclined to assign it to the ninth; but Joseph Robertson, while believing that St Rule brought the supposed relics of St Andrew early in the ninth century, had no scruple in declaring, on the strength of an ancient legend, that it was built by

Bishop Robert, between the years 1127 and 1144 *; and some of the ablest Scottish historical writers, including Cosmo Innes, Daniel Wilson, John Stuart, and George Grub, have unquestioningly accepted his opinion concerning its age; yet many architects unhesitatingly throw it back into the previous century. In several respects, St Rule's resembles the round towers of Abernethy and Brechin, the former of which was probably erected in the first half of the eighth century, and the other in the last quarter of the tenth. Daniel Wilson speaks of this Tower as "curious and unique"; Cosmo Innes calls it a "very curious and somewhat anomalous specimen"; while Billings says, "The small windows, divided by shafts, have considerable resemblance to some like details in the round tower at Abernethy; and it is difficult to compare the two together without feeling the likelihood that they belong to the same age and class of architecture." Martine, who wrote in 1683, remembered when the Tower "was well bound and strengthened [within], with great oak branders from the top near to the bottom"; but, when he wrote, they were "gone and destroyed for some 30 foot down from the top, . . . much decayed, yea, and sacrilegiously embezzled." The remnants of these branders seem to have been taken down by the magistrates, about 1767, "under the pretext that children were in danger of losing their lives by climb-

* The passage in the *Legend of St Andrew*, on which Joseph Robertson founded his opinion, deals with the episcopate of Bishop Robert, and runs thus:—"The seventh portion of the altar, which fell to his share, and which he withdrew from his own uses, he expended in the work of the church. But whereas the amount spent was small, the edifice also was erected in a small way; until, by the co-operation of God, and finally by the consent of King David, the oblations in the hands of the laics, as well of men as of women, having been taken from them, they were received for the use of the church. Afterwards as he had more in hand to give he hastened the work more and more. Therefore the basilica having been begun in the foundations, and now for the greater part completed, with certain houses begun, with certain so far finished, together with the cloister, that now inhabitants could be introduced, who do not seek too much and meanwhile patiently wait; he entreated Lord Adebald, Bishop of Carlisle, as well by letter as by messengers, also by word of mouth, to grant to King David and to himself, from the church of St Oswald, over which the Bishop himself by right as Prior presided, a person whom he might assume as a partner of his work, and might appoint as Prior over the canons whom he was preparing to settle in the Church of St Andrews."

ing upon them, as there were then no shut doors to keep them out." From the *Minutes of Town Council*, of 15th September 1779, it appears that the Barons of Exchequer had ordered St Rule's to be repaired, at the cost of £111 11s 5d sterling. The work was to be begun by the following Whitsunday, and finished within six months thereafter, under a penalty of £30. The building was then thoroughly "pointed," the stair inserted—for previously there was only a short one at the bottom—and a floor, covered with lead, was securely laid at the top. The arches approach

the shape of a horse-shoe. Hardly a trace of the apse at the east end now remains; but, in 1787, the foundations were quite distinct, and these showed that its internal length had been 24 feet. The breadth, as can still be ascertained, was 15 feet 9 inches. The foundations of the apse seem to have been formed of stones and boulders, chiefly whin-stone, firmly packed in puddled-clay. It is generally supposed that there has been a building on the west side of the Tower, corresponding to that on the east; the raggle of a roof and the ragged marks of walls are



still seen on the west face of the Tower; and the representation of such a church on the chapter-seal is adduced to prove that there was a nave attached. That there has been a building of some kind on the west is certain; but it may well be doubted whether it was part of the original structure. From the ragged marks of its junction with the Tower, and from the buttresses which had been added, it may be inferred that it was a narrower building than that on the east side of the Tower, and may only have been a porch. There are indications, too, that the western arch has been driven through the Tower; and the string-course, which runs along the top of the existing Church, is continued on the north, west,

and south sides of the Tower, though not on the east. The seal may merely represent a conventional church, or it may not have been designed from ocular inspection, or an intended western addition may have been put on it.* But, further, this seal shows no apse, while the nave is given entire; and it is remarkable that, in 1787, no vestige of the supposed nave could be seen on the ground, though the apse could be distinctly traced. And in the bird's-eye view of the town, drawn about 1540, there is no building of any kind shown on the west side of the Tower. It is problematical, therefore, whether the Tower was originally a central or a western one. In height it is 109 feet; and, a yard above the base, it is 20 feet 7 inches square. The arch, which had perhaps been cut through the south side of the Tower, was probably built up again not long afterwards, as it weakened the structure so much that its stability was endangered. The small square-headed door in the church has certainly been slapped through; and the slight raggle, on the face of the south wall, marks the height of some to-fall, perhaps the cloister-roof of a small monastery. The length of the church inside is 26 feet 1 inch, and the breadth 19 feet 11 inches. It contains the monuments of Dr Cook, the historian, and Dr Robert Chambers, with several others ancient and modern. In the Tower, there is a log of wood, which is said to be a relic of the Spanish Armada, and also a fragment of a sculptured stone, and the head of a recumbent effigy. At the top of the stair, as well as at the foot of it, several carved stones may be noticed, which may at one time have graced the Cathedral. The magnificent view from the top of the Tower amply repays the arduous climb. Dr Johnson, in his *Journey*, makes no reference whatever to St Rule's; and Boswell's subsequent apology, that it was not pointed out to them, is a wretched explanation,

* Specimens of the chapter seal are still extant, ranging from the thirteenth to the seventeenth century. In size and details they vary very much, although the general design is the same in all. On some of them a hand—an ancient emblem of the Deity—is seen issuing from the dexter side of the tower; others have a crescent in the dexter and an estoile in the sinister over the crosses; and in others the three interlaced semi-circles—emblematic of the Trinity—are superseded by a pot of lilies, the emblem of the Virgin or purity. Even when the Covenant was supreme, this seal was used, but the crosses were omitted.

considering the size and character of the object and the wide range of the Doctor's dogmatic profundity. Forty yards to the south-east of St Rule's, an iron gate opens into the

New Cemetery, which contains several elegant and imposing monuments. Of those laid in the old Burying-Ground during the last forty years, no one has been so much and deservedly lamented, by all the citizens, as Dr Park, the beloved minister of the parish; and since his sudden departure in 1865 no death has been so bewailed, save that of Principal Tulloch, who now rests in this New Cemetery. About eight yards to the north of Principal Tulloch's monument stands a marble cross in memory of Colonel Aitken, who throughout the defence of Lucknow, in 1857, commanded the faithful Sepoys of the 13th Bengal N.I., and with them alone doggedly and heroically held the Baillie Guard Post. The Holy Well is not far from the principal entrance. Half-way between that entrance and the Holy Well, the boundary wall crosses the foundation of the old Granary. "Here," says Martine, "the victuall belonging to the convent was kept. It was a large house, three stories high; yet horses went up and down with burdens most easilie, both to take on loads and to disburden them." According to the same authority, "it was altogether demolisht, except a piece of the north gavell and east side wall," about 1650, in order to repair the south rooms of St Leonard's College. Standing in the far corner of the Cemetery, by itself, is the monument erected in memory of the crew of the ill-fated "Merlin," of Sunderland. Of the many vessels wrecked in St Andrews Bay, few have left such a tragic tale. In less than two hours after being first seen in the Bay, she struck the rocks near the Baths, and in a few minutes her timbers were lying like drift-wood on the beach! The thousand spectators, on the cliff, could render no efficient aid to the poor fellows, who were drowned before their eyes, on the 5th of March 1881. In the earlier part of the same eventful day, a Norwegian schooner was wrecked on the West Sands; but happily the crew were saved.* From the New Cemetery there is a

* Two wrecks in one day is by no means an unprecedented occur-

pleasing view of the romantic Kinkell Braes ; and here, too, the hurried visitor can get a good idea of the extent, though not of the height, of the

Abbey Wall, which was built in the early part of the sixteenth century, chiefly by Prior John Hepburn, whose arms are conspicuously displayed on, at least, nine different places of it. This fortified rampart, with its many towers and canopied niches, has a partly defensive, and partly ecclesiastical, character ; but some of the niches seem to have been inserted after the wall was erected, and the stones of earlier edifices had been freely used. In the Haunted Tower—the first tower in the wall to the eastward of the Turret Light—the capital of a clustered-column serves as the base of a niche ; and the dressed mullions of a window have been used as common rubble. The “Pends” was the principal gate-way of the Priory ; but the road which leads through it emerges at the Harbour through another arch—known in pre-Reformation days as the Sea-Yett, and a century later as the Mill Port—over which there has been a corbelled turret, with openings in the floor for pouring hot pitch, or harder missiles, on any who might try to force an entrance. By the third gate, which faces the south, the carts were wont to bring in the teind-sheaves ; close to it stood the teind-barn and the teind-yard ; but there was also a corn-barn which was latterly known too as the teind-barn. Through this third gate there is a pretty view of the Cathedral and St Rule’s. There is a fourth arch-way between the north-east corner of the Cathedral and the Turret Light. When the lower part of the Haunted Tower was opened it was found to be full of human bones. The upper compartment was temporarily opened in 1868. It was then found to contain a number of coffins, piled one over the other. “The bodies were in a wonderful state of preservation. They had become dried, and sufficiently stiff to be lifted up and

rence in St Andrews Bay. Lamont records in his *Diary* that, on Monday, the 20th of April 1663, “ther perrished two Newcastle vessells upon the Sands att St Andrews, nire to the Witch-hill, wher in ther was, as is reported, 36 persons, and not so mutch as one left alive, for, the day before, ther was a great wynde and raine, and that morning a great wynde likewise.”

set on end. Some of them appeared to have been wrapped in linen, and must have undergone a sort of embalming. One, a female, had on her hands white leather gloves, very entire. . . . Nothing was found to indicate who they were, or when they had been laid there." In the outer side of its south wall, facing the burying-ground, a mural monument, bearing the twice-repeated date 1609, has been inserted; but the inscription is quite gone. The tower was again opened in 1888, and an iron grill was set in the door-way, which had been long built up. On one of the towers overlooking the Gas-Works, there is this inscription :—

PRECESSORIS OP : POR : HIC PATR : HEPBURN EXCOLIT EGREGIVS
ORBE SALVT.

The contracted words obscure the meaning; and the last word has probably lost its final letters, as the next stone is much worn. I shall be glad to receive translations from the ingenious. In the middle of the inscription there is a shield with the Hepburn arms, a crosier behind it, and the motto *Expecto* under it. The wall was evidently completed at this place by Patrick Hepburn (grand-uncle of the Bothwell that married Queen Mary), who succeeded his uncle John as Prior of St Andrews in 1522, and was advanced to the See of Moray in 1535, with which he held the Abbacy of Scone *in commendam*. He persecuted Alesius with brutal cruelty, and had a chief hand in the martyrdom of Walter Myln. His zeal against heresy was only surpassed by his shameless profligacy. "He outlived and braved the Reformation," says Cosmo Innes, "and continued his former mode of life in his palace and castle of Spyny, and his profuse alienation of church lands, till his death, 20th June 1573." Of the many noble buildings formerly enclosed by the Abbey Wall, few now remain; and in recent times several fragments have been remorselessly removed. At one place there were traces of what may have been an eel-pond. These creatures seem to have been carefully nurtured in the olden time, for, in 1331, Bishop Bane presented the Scottish Parliament with six thousand of them! Within the private grounds of the modern house, known as the

Priory, there is a vaulted building, which overlooks

the Burying-Ground, and which is believed to be part of the Prior's House. In the latter part of last century it was known as "Rauchels Vaut." That name it is said to have got in the following way. During the '45, a band of the Pretender's cavalry drew up one Sabbath at the door of the Town Church, as the people were coming out from the forenoon service, and asked for recruits. Three men were foolish enough to go with them. They were all at Culloden, and returned to St Andrews afterwards, broken men. They were searched for, but in vain, as the inhabitants would give no information. One of them, named Charlie Sibbald, was hid for some time in this vaulted ruin; and a servant, called *Rachel*, carried his food to him. By-and-bye, he was allowed to live openly in the town, and old people remembered him in the early part of this century. He continued to attend the Town Church; but, when the minister prayed for the King, he pluckily put on his hat and walked to the door. It was apparently in one of these vaults of the Prior's House, or Hospitium Vetus, that an old woman, who believed that she was allied to royalty, lived, when Dr Johnson was here in 1773. He says:—"She spins a thread, has the company of her cat, and is troublesome to nobody." There is also a portion of another vaulted sub-structure within the same grounds, which formed part of the buildings on the west side of the Cloister. Those, who love to moralise on the vanity of this world, and the departure of ancient glory, may here find scope for reflection. "The Priory of Canons Regular of the order of St Augustin, founded, or at least first endowed with any considerable possessions, by Robert, Bishop of St Andrews, in 1144, confirmed in its functions of electoral chapter of the Bishopric by Pope Eugenius III. three years later, soon took its place as the first in rank and wealth of the Religious Houses of Scotland; and the Prior, with the ring and mitre and symbols of Episcopacy, had rank and place in Parliament above abbots and all other prelates of the regular clergy." The see extended from the English border almost to Aberdeen, but the possessions of the Priory "went even beyond this ample diocese, and included property in land,

as well as tithes, far in the fastnesses of Mar and beyond the Grampians." Despite the wealth and privileges of this great Priory, most of its princely buildings have disappeared almost as completely as their occupants. In 1581, Parliament ratified the privilege, which the community of St Andrews had enjoyed "in all tymes bigane past memorie of man," of holding a yearly fair within the Cloister, beginning on the Monday after "Pasche Mononday," and continuing "to the space of xv dayis nixt thereafter." The oldest portion of the modern house, known as "The Priory," was built about the beginning of this century. It and the adjoining grounds are now the property of Lord Bute, who, since the autumn of 1893, has been laying bare the long-buried foundations, and restoring the old buildings on their original sites, and as far as possible after the original design. As the restored work is in red sandstone, a glance serves to distinguish the old from the new. There is a door in the northern wall of the Burying-Ground near the east end of the Cathedral. On passing through it, and turning towards the east, there is seen what is commonly called the

Kirk-Hill, or, as it was formerly named, the Kirk-Heugh. Here the Celtic Church had an early settlement ; but little remains now except the foundations of the Church, and some portions of the walls, near the flag-staff. Yet, the interest attaching to these insignificant looking ruins is of no ordinary kind. According to an old tradition, the Church was at first built on a rock beyond the end of the pier ; but when the sea encroached it was forsaken, and another erected here. The rock, which can still be seen at low-water, bears the name of the Lady Craig, and it is said that "a pretty copious spring of fine fresh water" issues from the bottom of it. Be that as it may, this is undoubtedly one of the earliest of the so-called Culdee churches. In all probability, this is the site of the Monastery erected by Cainnech in the latter part of the sixth century ; and there can be little doubt that it was of this Monastery that Tuathalain was Abbot, who died in 747. Here, too, came Constantine the Third, when,

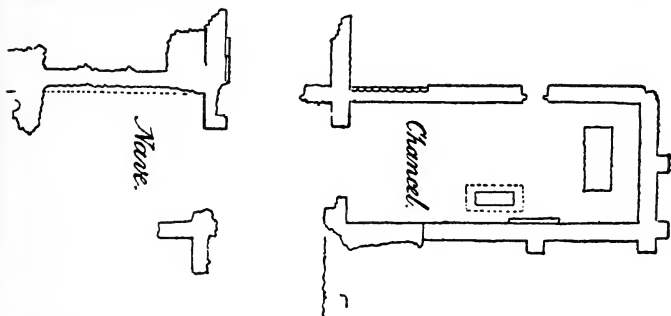
wearied with the troubles of a public life, he resigned the crown, in 942, and became a canon of the Church of St Mary on the Rock. He was afterwards made Abbot, and lived here five years before he died. In the words of Joseph Robertson:—"The Abbey, founded at Mucross* or Kilrymonth before the middle of the eighth century, seems early in the tenth to have become the seat of the 'Ardepscop Albain,' the High Bishop of the Scots. But neither his presence, nor the persuasion that the Monastery was hallowed by relics of an Apostle could save it from the decay and corruption of the conventual life of Britain in that age. Almost everywhere, on both banks of the Forth, in Celtic Scotland, in Teutonic England, the old monastic discipline died out, the name of monk disappeared. Many monasteries were suppressed by lay usurpation; many were swept away by the fire and sword of the heathen Norsemen. Most of those which survived were peopled—the cathedral and collegiate churches were served—by a new order of canon clerics or regular clergy, who, falling away from the comparatively easy rule which they professed to follow, became loose, worldly, self-indulgent, too often neglecting the offices of religion, not always respecting the duties of morality. The reform or expulsion of these degenerate servants or worshippers of God—'Servi Dei,' 'Coeli-colæ,' 'Deicolæ,' 'Cultores Dei,' 'Colidei,' 'Culdees,' as they appear to have been called—was the great work to which, with the characteristic impetuosity of reformers, St Dunstan, St Ethelwold, St Oswald, set themselves in the latter half of the tenth century. The ease, the extent, and the permanence of their triumphs at Winchester and at Worcester, in Wessex, and in Mercia, would seem to have been misconceived or exaggerated; it is certain, at least, that elsewhere their reformation advanced with slow and laborious steps. When it reached Scotland in the beginning of the twelfth century, it found a lay Abbot at St Andrews; the wide territory of the 'Cursus Apri,'

* According to the *Legend of St Andrew*, the place was called Muckros, before it was known as Kylrimont. Spotswood gives *Otholinia* as the old name.

the Boar's Chace, the old endowment of the monastery, in lay hands ; the oblations of the altar divided among seven parsons, of whom one was the Bishop, five seem to have been married laymen ; the services of the church, such as they were, being performed by a Prior or Provost and twelve Canon Clerics or Culdees, holding their benefices by carnal succession, by hereditary right. There appears to have been no great difficulty in reclaiming the alienated lands, in suppressing the lay parsons. It was a harder matter to deal with the Culdee Canon Clerics. They refused to be reformed ; they were too strong to be dispossessed. But a Priory of Austin [or Augustinian] Canons Regular was artfully planted beside them—so near as to be within hearing of their chants, within a stone-throw of their altars—and they pined and withered beneath its shade. . . . Their sacred family, the little priestly caste which had possessed the church as an inheritance, died out or disappeared. Their successors gradually lost all voice in the election of the bishop. They lost their cure of souls ; they lost their charge of the hospital for the sick and the poor, the pilgrim and the stranger. Their claim to be regarded as regular clergy was renounced or abandoned ; they silently subsided into a chapter of secular priests. Their name of Culdee began to be set aside as unmeaning or uncouth. Before a Stewart came to the throne, it seems to have been heard no more. But, however diminished in number or impaired in wealth, their benefices still remained. If no longer cathedral, nor conventual, nor even parochial, their ancient church of St Mary of the Crag, Our Lady College of the Heugh, where a Scottish King had ruled as Abbot in the tenth century, was yet venerated for its sanctity by the people, was yet the Chapel Royal of Scotland. If through failure of the Culdee blood and lineage, its offices were no longer filled by carnal succession, if the right of nominating its provost and prebendaries had passed to the Crown, the spiritual collation of the provost—and the provost had the collation of the prebendaries—was still carefully excluded. The Ordinary was Archbishop and Metropolitan of St Andrews, Primate of all Scotland, Legate Natus of the Apostolic

See. But the old tradition prevailed against his swelling titles, his high prerogatives; and, on the eve of the Reformation, in the reign of King James the Fourth, . . . the successor and representative of the Culdee Prior of Kilrymonth continued, as at the close of the eleventh century, . . . to be instituted by the finger ring of the lay patron, the King of the Scots." The Kirk-Heugh lost its importance as a Chapel Royal towards the close of the fifteenth century. Restalrig became the Chapel Royal in the reign of James the Third, and it in turn had to yield the palm to Stirling, in the days of James the Fourth. "At a later period, subsequent to the Reformation," says David Laing, "the Provostry was annexed to the Crown, and in the arrangements for the introduction of Episcopacy by James the Sixth, the Provostry, with Ceres and other Church livings, was conveyed to the Archbishop of St Andrews in 1606, in return for his having resigned the Castle of St Andrews to the Crown." If Lesley is correct, the Chapel was destroyed at the Reformation; but, although the plan of the City, about 1540, shows some buildings on the Kirk-Hill, none of them resembles a chapel. In 1561, "the Lady Colledge Kyrk upon the hewch is decernit suspendit, and ane prophane hows, and sa to be haldyn in tym cuming." Gordon's plan of 1642 shows a house in a walled square, which may represent the Provost's Manse, as it was still standing when Martine wrote, in 1683, though "in no good repaire." In 1860, a portion of the Kirk-Hill was levelled to prepare a platform for a gun-battery, and in the course of the operations some of the foundations of the Chapel were laid bare. In the further explorations, great quantities of human bones were turned up all round the building; skeletons were found quite entire, in some cases lying face downwards; and in one grave there were five, one above another. Many of the skeletons were found on the same level as the floor of the church, showing that the surface of the ground must have been very unequal, or that the church had been a ruin for a very long period, or that the ground in course of time had been raised by the interments. Several peculiar monuments were exposed, formed of two long stones, laid side by side, with shorter

ones opposite the ends. These seem to have been meant for effigies or inscribed stones lying on; and, except two or three of them, which were moved out of the walk, they were left as found. Several rude stone cists containing skeletons were also discovered, very similar to those found in the contiguous extremity of the Cathedral burying-ground, in the so-called New Cemetery, and in the neighbourhood of Novum Hospitium. The extent of this ancient burying-ground excites no surprise, when one remembers that the old Parish Church, St Rule's, and the Cathedral were in close proximity to this old Celtic Church. Like most old churches, it stood east and west, and was in the form of a cross, but the chancel was much longer than the nave. Beyond all doubt, it had been built



at two, if not three, distinct periods, and perhaps on the site of a much earlier church. The western part is believed to be by far the oldest, the foundation stones being bedded in clay; but even in its walls fragments of carved stones were found; while the chancel walls are partly composed of vertical sections of round pillars, the flat sides forming the exterior face of the north wall, and the round parts being embedded in the mortar inside. The Culdee Church may originally have been a simple building of four walls, and the chancel and transepts may have been added in later times. The buttresses at the east end of the chancel are the chief feature to indicate its age, and they unmistakably show it to be early English. The orientation of the chancel is conspicuously different from that of

the nave. There has probably been a central tower; and the mass of masonry, in the angle between the northern transept and the nave, may have been the foundation of the staircase. There seems to have been an angle-turret at the north-west corner of the nave. From the discoveries of 1860, it appears that the floor of the chancel had been laid with coloured tiles; and there had been a decorated window in the east end. A stone, about six feet long, by sixteen inches broad, covered with beautifully interlaced Celtic work, was found in the floor, of which it formed part. As it was lying north and south, it had evidently been utilised as pavement by the old vandals. It now stands at the head of the main staircase in the Museum. Other two stones were found lying on the same level, one of which was also taken to the Museum, and the other was protected by a railing. The latter bears a long incised cross, with a sword and a pair of shears, now very much wasted. On the tombstone of a cleric, the foot of the cross was usually at the west; and, on that of a layman, at the east. The sword is generally held to denote that the individual was a knight, or at least a warrior, and sometimes an abbot who had temporal jurisdiction. The shears are believed frequently to point out the resting place of a clothier, or wool-stapler, and occasionally the grave of a female. In this case, the sword and shears might be meant to show that a married couple were buried here; or, perhaps, an abbot who asserted his authority by the sword and fleeced his flock with the shears. "Mesha, King of Moab, was a sheepmaster" (2 Kings iii. 4); and for such an one the sword and shears would have been befitting emblems. The foundations of the altar and sedilia are still to be seen, and opposite the latter is the priests' door. Near that door, a fragment of a sculptured cross may be observed built into the wall; and many of the stones still bear the mason-marks. The heugh, from which the place derived its name, and which was between the Church and the Abbey Wall, was filled up with the debris and earth which had so long covered the foundations. At the base of the Kirk-Hill lies the

Harbour, which, being merely a tidal one, is dry at

low-water. The long-pier was originally constructed of wood, and extended further than at present. The holes in which the uprights were placed can still be seen in the outer end of the rocky ledge on which it is built. The pier was demolished by a great storm in December 1655; and next year the timber and slates of the Castle were sold to defray the expense of repairing it. The money thus raised, however, was insufficient, and other means had to be taken to supplement it. The *Minutes of Town Council* record the ceaseless and indomitable attempts to repair the Bow Bridge,* Harbour, and Pier. By a Provisional Order now before Parliament, it is proposed to place the management of the Harbour under a mixed body to be known as the Harbour Trust. On the East Bents, just across the Upper Harbour, stood the first

Marine Laboratory—a small unpretentious wooden structure, hurriedly run up, in 1882, as a temporary fever-hospital, by the municipal rulers of the City, who lost their heads at the unwonted approach of an epidemic. Almost immediately after its erection, it was utilised as a Marine Station, under the management of Professor M'Intosh, whose guidance and energy made it not only "a valuable adjunct to the zoological department in the University," but "the most remarkable Marine Station, in some respects, in Britain"—as it was the first. A popular account of the place and its work, from the pen of Professor Prince, appeared in the *English Illustrated Magazine* for July 1889. The work is now carried on in the specially designed and substantial building, further to the east, which was formally opened on the 30th of October 1896. It was erected by Dr C. H. Gatty, and is known as the Gatty Marine Laboratory. By retracing his steps, and keeping along the edge of the cliff, the visitor soon passes behind what was long known as the

Fishers' School, but which came under the management of the School Board in 1873, and has since been denominated the *East Infant School*. From the very

* Now known as the Shore Bridge. Seven centuries ago it was known as the Stermolind. Some portions of the oaken piers of the ancient bridge were discovered in or about 1862.

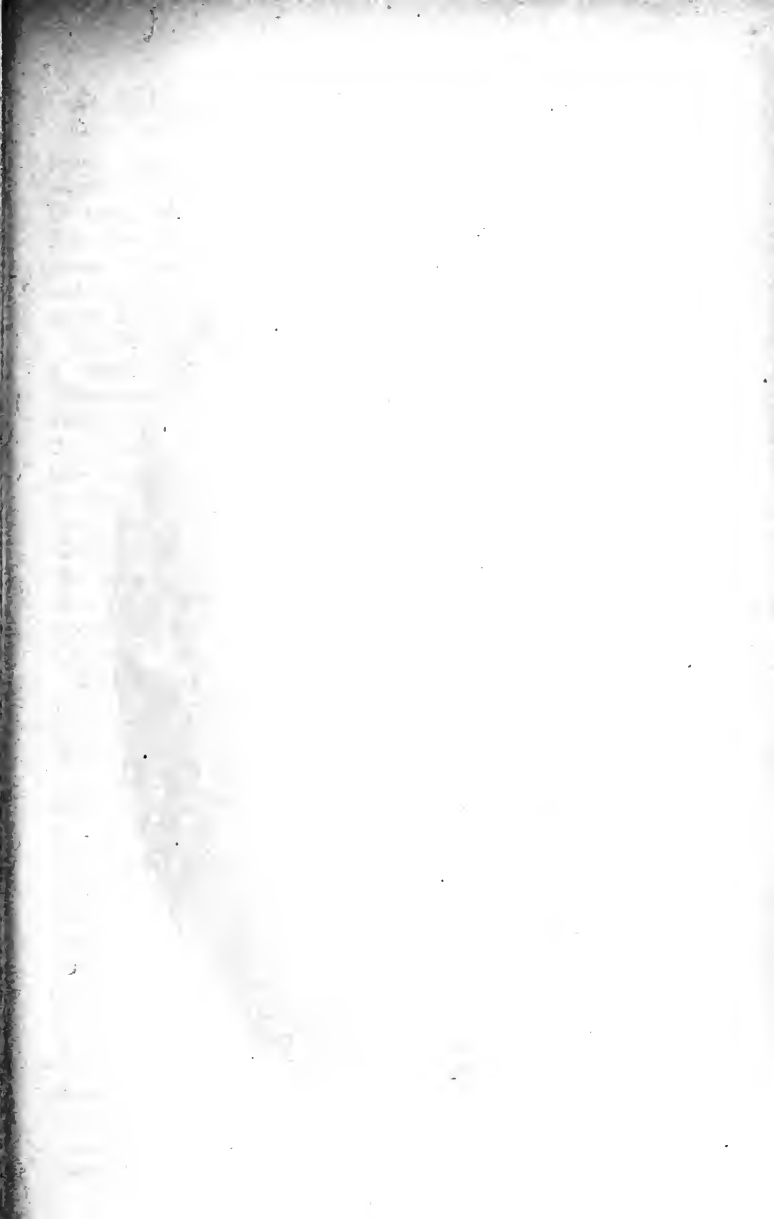
limited extent of the accommodation, and the close proximity of the rocks, it was deemed advisable to build the more commodious Board School on another site. The high ground between the Fishers' School and the sea might well be called the

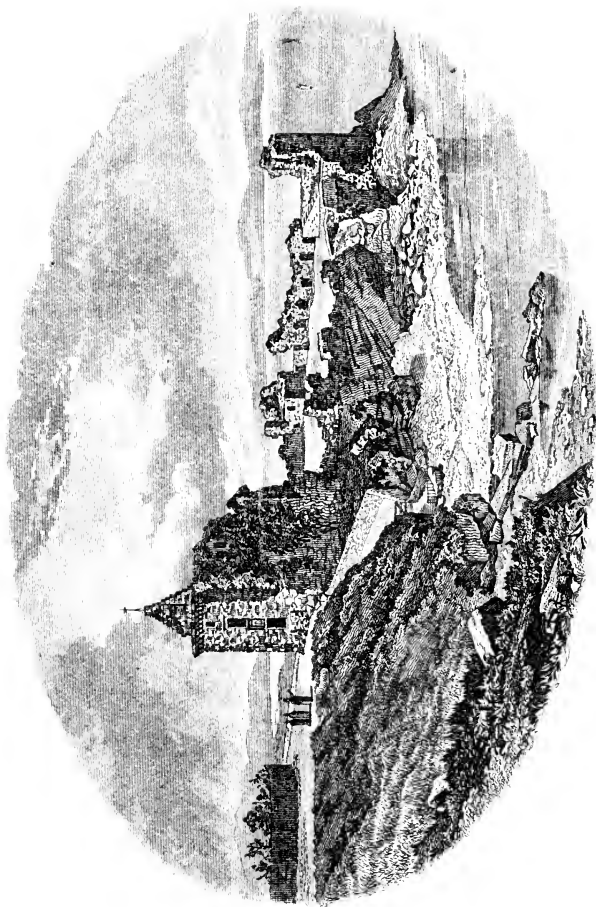
Martyrs' Knowe, for on it, or in the immediate neighbourhood, Henry Forrest and Walter Myln were burned. The former suffered in or about October 1533, and the latter on the 28th of April 1558. Of Henry Forrest little is known, but he died with constancy and great patience. Walter Myln was the last martyr under the Papacy in Scotland; and probably also the oldest, for he was 82 when brought to the stake. No man ever faced his persecutors or death more boldly; and his death rang the knell of the Papacy in this realm. A great heap of stones was raised to mark the spot of his final suffering and triumph. Once and again the cairn was thrown down, and excommunication threatened against any who should rebuild it; but all in vain, until the stones were stolen away by night. Soon the spot was marked in another way, for it was here, too, that the images of the Cathedral were burned in June 1559. Almost right underneath, in the face of the cliff, is

St Rule's Cave,

“Where good Saint Rule his holy lay,
From midnight to the dawn of day,
Sung to the billows sound.”

Locally it is better, and perhaps more deservedly, known as Lady Buchan's Cave—this Lady having fitted it up last century as a romantic retreat for tea-parties. The outer-most apartment was circular, and about nine feet in diameter; the entrance was by an arch-like opening as many feet in height; on its east side a table or altar had been cut in the rock; and on the opposite side a door led to an inner apartment, “where,” says Sir Walter Scott, “the miserable ascetic, who inhabited this dwelling, probably slept.” When the old *Statistical Account* was written, there was a similar double-chambered cave under the Castle, which was very difficult of access, but now it is entirely gone. St Rule's Cave can still be reached from below by a narrow





THE CASTLE, ST ANDREWS.

PUBLISHED BY JOHN INNES, CUPAR.

ledge ; but, owing to the wasting away of the soft sandstone rock, it is now so openly exposed to view that it can be seen very well from the Kitchen Tower of the Castle. But, before reaching that fortress, the end of Gregory's Lane, formerly known as Dickieman's Wynd, is passed ; and immediately beyond that lane is a garden in which there is reason to believe

St Peter's Chapel once stood. That there was such a chapel is certain, for it is twice referred to in the *Chartulary of the Priory*, first in an undated charter, and afterwards in a document of 1212. From these references, it further appears that this chapel was near the sea and also near the way that led to the Castle. In this garden several tons of hewn stones were unearthed in 1887. Among these were segments of a Norman pillar, or pillars, which must have been nearly five feet in diameter. In the same garden, and at the same time, five or six rude stone cists were found. They were full length and were lying east and west. One of them appeared to have been filled up with liquid clay.

The Castle, originally built by Bishop Roger about the year 1200, was the episcopal palace for four centuries, and has witnessed many strange scenes. The English, into whose hands it had fallen, lost it after Bannockburn, and then Bishop Lamberton repaired it. Again it fell into the hands of the English, who rebuilt it in 1336 ; but in 1337 Sir Andrew Moray, then Guardian of Scotland, "got to Saint Andrews," says Fordun, "and with his engines mightily besieged the Castle thereof for three weeks. On the last day of February this Castle was surrendered unto him, on condition of the inmates thereof being saved harmless in life, limb, and all their goods." It was demolished by Moray, probably in case it should again fall into the hands of the enemy ; but was afterwards repaired by Bishop Trail, who died in it in 1401. Here James the First was partly educated under Wardlaw ; and here Bishop Kennedy taught James the Second to break the power of his nobles as he would a bundle of arrows—by separating them and snapping them one by one. During the reign of James the Third, it successively

became the palace and the prison of the unfortunate and ill-used Patrick Graham, the first Archbishop of St Andrews, and grandson of Robert the Third. The death of Alexander Stewart at Flodden threw the Archbishopric open to four competitors. Gavin Douglas, on the Queen's presentation, took possession of the Castle, from which he was soon driven by John Hepburn, who induced the canons to elect him, and who manned not only the Castle but also the Cathedral "with men, weapons, and artillery." James Beaton was also a competitor, and so was Andrew Forman. The latter was backed by the Pope, and was ultimately successful; but had to disgorge much of his spoils to Beaton and Hepburn. Douglas obtained the Bishopric of Dunkeld; but, having been accused of breaking the law, by the way in which he got the Papal bull, he was imprisoned in this Castle. Here, too, Patrick Hamilton, Henry Forrest, John Roger, George Wishart, and Walter Myln suffered imprisonment for a better cause. Of all the pictures drawn by Froude, in his *History of England*, none surpasses the description of Wishart's martyrdom and Beaton's death. The seizure of the Castle by sixteen men on the 29th of May 1546 was a daring attempt. Many who were glad of a refuge flocked to it, and among others came John Knox in April 1547. It was at this time that Knox was called to the ministry, and first dispensed the Lord's Supper. On the 29th of the following June, the French fleet arrived in the Bay, to storm the Castle; and on the last day of July it was rendered to them—Knox and the other inmates being carried to France. It was then demolished, but was rebuilt by Archbishop Hamilton, who succeeded Cardinal Beaton. In 1583, James the Sixth freed himself from the bondage following the Raid of Ruthven, by taking shelter within its massive walls. It afterwards became the property of the Earl of Dunbar; but in 1612, it was restored to the Archbishopric; and in 1645—that is, seven years after Prelacy was overthrown—the City repaired it, by order of Parliament. In 1646, Spotswood, Gordon, Murray, Guthrie, and Ogilvy were confined here; but they do not appear to have been kept in the Bottle Dungeon. Ogilvy,

by exchanging clothes with his sister, escaped, and the others were beheaded at the Market Cross. Parliament offered a reward of £1000 stg. to any one who would bring in Ogilvy, dead or alive. Ten years later the building was a ruin. In crossing the moat, a date, though faint, will be observed over the gateway. To Cardonnel, in 1788, it appeared, "though much obliterated," to be 1155. In some lights, it may still be taken for that year; but, in all probability, it is 1555; and certainly the figures belong to the sixteenth century. At the entrance there are two vaulted apartments—one on either hand—which were probably guard-rooms. They formed no part of the original structure, as the old front did not come so far forward. Indeed, the present front wall has been built at two different dates; and the back-wall of these guard-rooms has at one time been the front wall of the Castle, which is clearly proved by the water-table. Inside the court-yard, there is the well, which was discovered in 1857. Nearly all the stones forming the parapet, and many others, were found in it, among the earth and rubbish it contained. In depth it is about fifty feet, and there is fully ten feet of water. In 1885, it became quite dry; but, in the autumn of 1887, it was found that the water had disappeared through children having dropped so many stones into it, that the depth from the top of the parapet was only 35 feet 3 inches. At the south-west corner of the court-yard there is a fragment left of what has undoubtedly been at one time the donjon, or great keep, where the garrison could take their last stand if the Castle were captured. Little remains; but there is enough to show that it has been a great round tower, probably one of the very strongest in Scotland, for the walls have been quite fifteen feet in thickness. It has had two strong doors, one immediately behind the other, and the opening through the wall into the adjoining garden led, not to the outside, but, into the centre of the Tower, which seems to have been about twenty-six feet in diameter internally. There has been a wide circular stair in the thickness of the wall, the five lower steps still remain; and it is by this stair that access is now had to what are known as Beaton's apartments. At one time the entrance to the

Castle has been under these apartments. The groove in which one of the counterpoises of the draw-bridge worked is still visible. The most remarkable thing to be seen about the Castle, until 1879, was the gloomy Bottle Dungeon, whose mouth yawns in the rocky floor of a small vaulted chamber in the Sea-Tower. For the safety of visitors, a parapet has been built round it, the inside diameter of which is less than five feet. At eleven and a half feet below the top of the parapet, the Dungeon begins to widen out, until, at the bottom, it is fully fifteen feet in breadth. The extreme depth is twenty-four feet—the bottom being fifteen inches lower at the centre than at the sides. In this place, says Knox, many of God's children were imprisoned. We know that Henry Forrest was long kept here, and so was George Wishart; and, worse still, John Roger, a black-friar, godly and learned, was secretly murdered in its depths, and cast over the cliff, while the rumour was raised that in trying to fly he had broken his neck. The Cardinal's body was laid here in salt, because the weather was hot, and his funeral could not be suddenly prepared. Sir David Lyndsay makes him say :—

“Thay saltit me, syne closit me in a kyste.
I lay unburyit sevin monethis, and more,
Or I was borne to closter, kirk, or queir.”

The Sea-Tower forms the north-west angle of the Castle; and at the north-east angle stand the remains of the Kitchen-Tower. Close beside the latter, probably forming part of it, were the bakery and oven. During the first siege after Beaton's death, the inmates provided a back-postern at the middle of the east wall, and constructed a great trench from it to the large rock, on which the Kitchen-Tower is built. All traces of this postern and trench have long since disappeared. Indeed, a whole row of apartments along the east wall has been undermined and washed away by the stormy billows. This side is now thoroughly protected by a very substantial and handsome wall, built in two sections, by the Crown, in the summers of 1884 and 1886, chiefly through the persevering and well-directed exertions of Mr Keiller Bruce and Mr Stephen Williamson. At the south-east corner, which is now

rendered secure by the new wall, there is a double staircase. Close by, there are the bases of several pillars, which have been supposed to mark the site of the Chapel; but the place looks liker a corridor. It seems certain, however, that both the Chapel and the Hall were towards the east, and the side of a great window overlooking the moat can still be distinguished. Right under it, is the entrance to what is known as the Subterranean Passage, which was discovered in April 1879, and which is entirely cut out of the rock. This extraordinary place is well worthy of careful examination. After proceeding with a light for a few yards, the explorer's attention is attracted by a seat for a watcher on the right-hand side, while another passage diverges to the left and abruptly terminates at a distance of twenty feet. Now the main passage suddenly narrows. At this place there may have been a door. The downward course is still continued, passing underneath the fosse and beyond the counterscarp to a point twenty-three yards from the entrance. Thus far, even ordinary-sized people have to stoop in order to pass easily along, and now further progress can only be made by descending through a hole in the floor. This hole was formerly thirteen inches by fifteen; but it has been enlarged, and a wooden ladder, set in it, gives easy access to the large chamber underneath, the construction of which is very peculiar. It is twenty-two feet in length, by twelve or fourteen in breadth; but on examining it more closely, it will be observed that there are two cells on either side, opposite to one another. The roof is about six feet high, and from the further end a spacious stair reaches for another twenty-one yards. At the top of this stair the way is tantalisingly barred by a modern wall. Here it was that the passage was discovered, just where it cuts through the top of the rock, ten or twelve feet below the surface of the ground. An arch was thrown across to carry the gable of the house, then in course of erection, but after the *debris* had been cleared out, and a ventilating tube inserted, the arch-way was finally built up. On returning to the foot of the ladder, it will be observed that a single man in the passage above could keep back a thousand from below. This was more obvious

before the orifice was enlarged, for it was not only caved out in front, but was so narrow that both arms had to be held straight up to let the shoulders through. From the construction of the whole place, it seems to have been designed for connecting an out-work with the Castle proper. In that way it might have been used as a sally-port, and in the event of the out-work being taken, it would provide for the safe return of the vanquished to the Castle. If an enemy attempted to follow, it could only be at a terrible disadvantage, and pursuit beyond the narrow opening was hopeless. In such a case, the lower place might even have been flooded, and the invaders drowned, like rats in a hole. It is difficult to get rid of the feeling, that the lower part has also been intended as a dungeon; and it answers better than any other to the description of the loathsome den in which the learned Alesius was confined; but his prison was probably connected with the Priory, not with the Castle. The general features of the south front, so far as they remain, seem to be much the same as in Beaton's time—a fore-tower with a block-house on either side. George Wishart was burned, on the 1st of March 1545-6, in front of the Castle, while the Cardinal and his associates, reclining on rich cushions, feasted their eyes on his torments. In less than three months, the Cardinal himself was slain, and when the Provost and citizens, alarmed by the common-bell, gathered at the Castle, the conspirators brought the corpse to “the wall-heid, in ane payr of schetis, and hang hym over the wall be the tane arme and the tane fute, and bad the pepill se ther thar God.” So wrote James Lyndsay to Wharton on the fatal day. Tradition points out the mid window of the Fore Tower, as the place from which Beaton was so ignominiously slung; but it will not answer to the “wall-heid” of Lyndsay. And Knox, too, says that he was brought to “the East Blokhuse head” and shown dead “*over the wall*” to the faithless multitude, who would not believe until they saw. Persistent attempts have been made to implicate Wishart in the plot against the Cardinal; but all these attempts have been unsuccessful. On the other hand, crafty, cruel, and dissolute as David Beaton was, he has not been without admirers and apologists. His

character, however, was such that it is impossible to clear him. Unfortunately, although his successor, Archbishop Hamilton, lacked the Cardinal's abilities, he rivalled him in licentiousness. The Castle is open from morning till night ; but the Bottle Dungeon and Subterranean Passage, which



GEORGE WISHART.

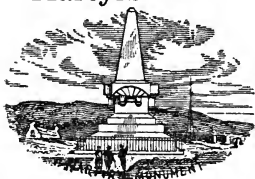
are under lock and key, can only be seen by applying to the Keeper, who is always at hand. Proceeding along the Scores, the entrance to the

Baths is passed. This has long been a favourite bathing-place for ladies. Besides the hot and cold baths indoors, there are private boxes for dressing and undressing, immediately over the rocks. In 1810, the Town Council granted, to the proprietor of the Baths, "the shore from

the Castle to the northern corner of the lake, on the north side of the lake commonly called the Ladies Lake," for the yearly feu-duty of five shillings. Further west on the Scores stands the

Roman Catholic Chapel, an iron structure erected, in 1884-5, by the Marquis of Bute. To make way for it, the Skating Rink, which occupied the site for a few years, was removed. When preparations were being made for erecting the Rink, a lead seal was found here, about the size of a half-crown, which had been attached to a bull* of Pope Innocent the Fourth, who flourished about the middle of the thirteenth century—"A man," says Mosheim, "inferior to none of his predecessors in arrogance and insolence of temper." Still further west, and very conspicuous from this point, is the

Martyrs' Monument, which was designed by the Government architect in 1842. An accurate account of the holy sufferers it was raised to commemorate will be found in my little book on *The Martyrs and Confessors of St Andrews*. Here it may be enough to repeat that Paul



Craw, whose name is not mentioned on the Monument, was burned, at or near the Market Cross, in July 1433; Patrick Hamilton, in front of the College in North Street, on the 29th of February 1527-8; Henry Forrest, on the north side of the Cathedral, in or about October 1533; George Wishart, in front of the Castle, on the 1st of March 1545-6; and Walter Myln, on the north side of the Cathedral, on the 28th of April 1558. Beneath the Monument lies the hollow known as the

Bow Butts, anciently a place of much importance. Four years after Bannockburn, Robert the Bruce ordained, in Parliament, that every man, who had goods equal in value to a cow, should possess a good spear, or "a gud bow

* It is rather curious that another seal from a bull by the same Pope was found in the New Burying-Ground. In reality the round leaden seal is the bull—the *bulia*—and it is from it that the document derives its distinctive name. It is attached to a "Bull of Grace" by a silken cord; and to a "Bull of Justice" by a hempen one.

wyth a schaff of arowys, that is to say xxiii arowys," under pain of forfeiting his goods. And James the First decreed, in 1424, that all men "busk thame to be archaris" from twelve years of age; and that in each £10 worth of land "bowmerkis" be made, and especially near parish kirks. Next year it was determined that wapinshaws should be held four times a year in all the burghs. At the wapinshaws, of course, other arms were used besides the bow and arrow, and not always to the advantage of the actors. On the 28th of July 1614, the Trades of St Andrews took order with Robert Raid, wright, fining and censuring him for shooting William Mason, flesher, "in the craig," on the previous day, at the weapon-shawing. As it was not the first time that he had been guilty of such an offence, having sundry times burnt the clothes of those who stood near him, by his negligent shooting, he was fined £10, and ordered to crave the offended party's forgiveness, and likewise to swear by "his great aithe" that he would never handle or shoot with a hack-but or gun at any future weapon-shawing. Immediately to the north of the Bow Butts is the .

Witch Hill, where the poor unfortunate beings, who were supposed to have dealings with the Devil, are said to have been burned. Grierson, in 1807, distinctly points this out as the spot; but the name was also applied to the ground between the Scores road-way and the sea opposite Craig-Dhu House. The hill which stood there was, however, washed away before 1819. Near where the Martyrs' Monument now stands, there was formerly a small knoll known as Methven's Tower. This knoll, it was believed, was haunted by the fairies; and on it, too, witches are said to have been burned. During this century the sea has washed away a considerable piece of low ground which lay immediately to the east of the Bow Butts, and which was known as the Witch Howe. One storm in 1856 carried away much of it. At that time "a number of human skeletons were exposed—lying in various directions—the bones of them in many cases sound and the skulls entire." The lower fragment of a wooden post enclosed by masonry was also washed out. It was then supposed by

some that witches had been burned at this stake, and that the skeletons were those of the more fortunate who had succumbed to the ordeal by water. The period during which witches were burned covers many centuries before the inhuman statutes were repealed in 1735; and the holocausts to ignorance and superstition may have taken place at the Witch Hill, at Methven's Tower, and also on the lower ground. According to tradition the suspected witches were thrown into the Witch Lake, to see whether they would float or sink. A real witch would not drown, and was therefore burned. King James, the Scottish pedant but English Solomon, approved of this test; but many grave divines condemned it as absurd and as a tempting of God. Before being cast into the water the right thumb of the suspected was tied to the great toe of the left foot, and the left thumb to the big toe of the right foot—otherwise the proof was not canonical, the accused not being crossed. Sinking did not involve drowning, for a safety rope was attached to the victim. So strong was the belief in this ordeal in England that, long after the abolition of the penal statutes against witchcraft, it was adopted as a test both voluntarily and by force. An old woman named Young, who suffered about the beginning of last century, was the last burned in St Andrews. In these more enlightened times, it is natural to grieve over the horrible sufferings endured by "the wretched victims of superstition"; but, as Kirkpatrick Sharpe has said:—"It ought not to be forgotten that many of those persons made a boast of their supposed art, in order to intimidate and extort from their neighbours whatever they desired; that they were frequently of an abandoned life, addicted to horrible oaths and imprecations; and in several cases vendors of downright poison, by which they gratified their customers in their darkest purposes of avarice or revenge." The last attempted tragedy on the Witch Hill occurred in 1781, when Andrew Bell, the founder of the Madras College, here met an English student early in the morning to fight a duel; but, owing to Bell's short-sightedness and haste, he fired at the seconds instead of his antagonist, and, not even burning

their clothes, the affair ended in good-humour and hearty reconciliation. On the north side of the Witch Hill there is being formed what is deservedly known as

Bruce's Embankment. For the inception and successful carrying out of this scheme, the citizens are indebted to the devotion and zeal of Mr George Bruce. Since his bulwark was constructed in the autumn of 1893, a large piece of land has been reclaimed from the sea, and within a few years a substantial addition will have been made to our recreation ground. Already the rock known as the Big Doo-Craig can be reached at all states of the tide. A little way to the east of the Witch Hill is the far-famed

Step Rock, than which no better bathing-place can be found anywhere. Here men and boys can enjoy the clear water of the German Ocean to their hearts' content—the expert can dive into the Step Lake, and the more timorous can breast the flood in the adjoining Witch Lake. When the tide is out, recourse is had to the

Sandy Hole situated at the eastern extremity of a long ledge of rocks to the northward. The hurried tourist, without leaving the vicinity of the Martyrs' Monument, can obtain a good view of part of the

Links, "ever famous," says a recent writer, "as the head-quarters of golf," and more than maintaining their character, "under the custodianship of Tom Morris, as the finest golfing green in the world." "The game over St Andrews Links is in every sense true golf, combining long driving with unrivalled quarter-play in approaching the hole. The putting greens are, as a rule, all that can be desired." The new golf-course, opened in 1895, differs in many respects from the old one, and in some excels it. The old course is open to all and sundry the whole year round; but on the new course, players, other than local, are liable to a charge during the months of July, August, and September. Besides the two long courses, there is a short course for the members of the Ladies' Club; and the Town Council is laying out a fourth course of twelve holes. The Royal and Ancient Golf Club House is at the near end of the Links. Long as the royal game has reigned at St

Andrews, the Links are not exclusively devoted to golfing, but are much frequented by those who love to stroll over the green turf and inhale the freshest air without the least admixture of dust. The blooming whins and warbling larks add in no small degree to the pleasure. The golf-courses should be crossed as seldom as possible ; and a wide berth should be given to the Volunteer targets when the red flag is shown. The history of the Links is dealt with in my little pamphlet, entitled, *Historical Notes and Extracts concerning the Links of St Andrews*. From the same standpoint at the Martyrs' Monument, the tourist can also admire the

West Sands. Few towns can boast of such a beach for walking, riding, or bathing. Great quantities of shells are generally thrown up after an easterly gale ; and round the point, on the north side of the Links, many beautiful little specimens can be picked up. As on the Links, so on the West Sands, when the red-flag is hoisted, it is unsafe to go beyond it.* The stranger should now betake himself to the

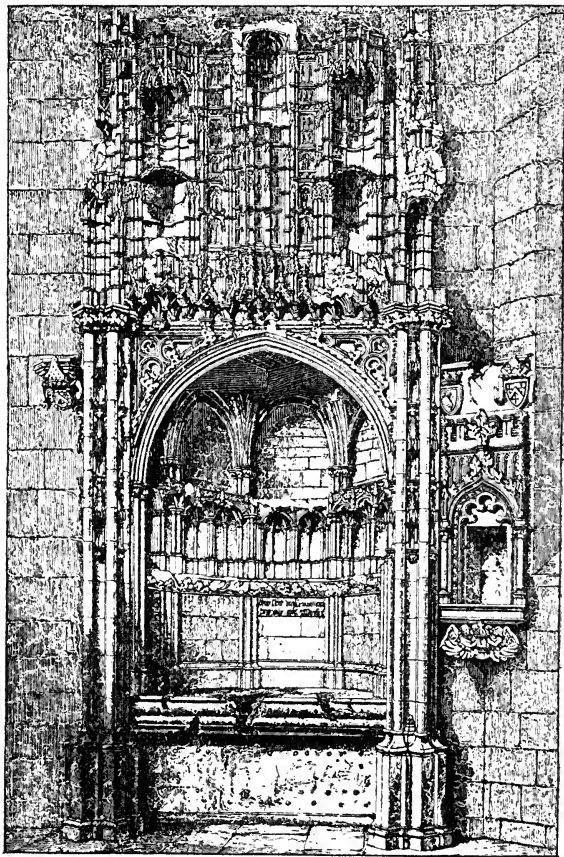
United College, which he can do either by returning along the Scores to Butts Wynd, or by passing round the corner to Golf Place, and thence by Pilmour Place, Playfair Terrace, and North Street. The high tower points it out so unmistakably that no one can miss it. The janitor's house adjoins the tower. It has been already explained (*page 35*) how, in 1747, the Colleges of St Leonard's and St Salvator's were united, and why the buildings of St Leonard's were forsaken. The College of St Salvator was founded about 1455 by the saintly James Kennedy—perhaps the only Bishop of St Andrews who has run the risk of incurring the woe pronounced against those of whom all men speak well. As this was the earliest College in St Andrews, it came to be known, after the erection of the others, as "The Auld College," and it frequently gets that name still, though the class-rooms have been rebuilt. The

* Several years ago, while some farm servants were gathering seaweed for manure, at the edge of the water, one of them was shot through the foot. In due time the farm-grieve, or foreman, waited on the commanding officer, and, after expatiating on the injury received by the man, wound up his complaint by pulling an extra long face and exclaiming—"An' man ! ye ken, it micht hae been a horse !"

most interesting portion of Kennedy's work that remains is the beautiful

Chapel of St Salvator, better known as the College Church, which originally had a heavy vaulted stone roof. About the middle of last century, it was feared that the roof would fall in. A catastrophe of that kind actually occurred at the Church of Ferne, in Ross-shire, in 1742, by which forty people were killed on the spot, and others afterwards died of their injuries. In this case, however, according to tradition, there was little cause for fear; but that was not discovered until it was too late. There is some satisfaction in knowing that the work of destruction was not gone about rashly. The roof was "faulty in many respects, and apprehended to be dangerous," and as "every method hitherto tried for removing the bad effects of the echo" had been ineffectual, James Craig, "the ingenious architect of the new town of Edinburgh," was brought to examine and report. His report is dated 30th June, 1773, and bears, that there was a considerable curve on the north wall, the top of which was four inches off the perpendicular; the south or front wall, in spite of the buttresses, was three inches out at the top; and the east end was in the same condition. The roof was not watertight. The rain got under the slanting stones covering the arch. But, in Craig's opinion, most mischief was done by the stones that lay horizontally next the parapet. "The whole breadth of these stones," he says, "does not lye on the top of the wall, one half of the breadth lyes on the wall, and the other half upon the arch, which circumstance makes the rain to penetrate more easily than otherways it would have done; and as it enters immediately above the spring of the arch, the wetness must weaken it and greatly destroy the binding quality of the lime." He made openings into the walls immediately above the seats, and "was much surprised to find that the wetness had penetrated so far down." Accordingly, he advised that the stone-roof should be removed, and a timber one substituted. But, as tradition has it, the stone roof was so strong that it was found impossible to take it down in pieces; and so it was detached from the walls and allowed to fall in a mass!

The effect must have been annihilation to most of the internal decorations, and doubtless the walls would have gone had it not been for the massive buttresses. Kennedy's

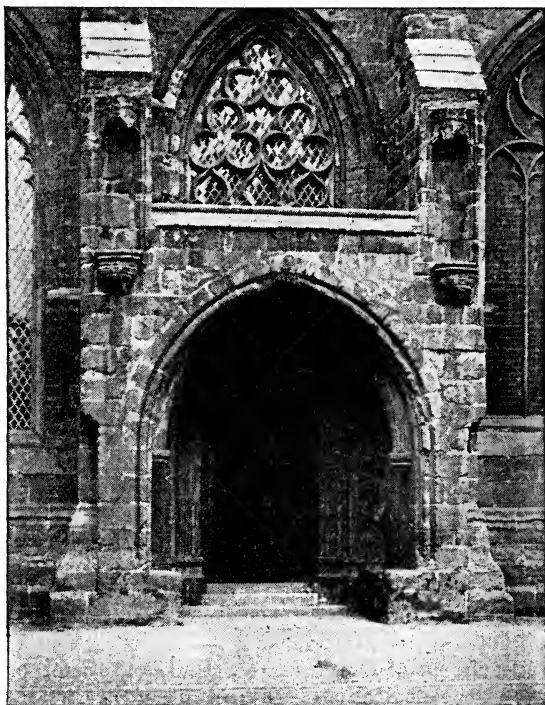


KENNEDY'S TOMB.

magnificent tomb, though still a beautiful work of art, must have suffered sadly at that time. Pitscottie says,

that the good Bishop did not know whether his tomb, his barge, or his college was costliest, "for it was reckoned, by honest men of consideration being for the time, that the least of them cost ten thousand pounds sterling." Billings, after pointing out how the forms of architectural objects and devices have been adapted to other branches of art, says:—"But in very few such works have architectural forms and devices been so profusely and gorgeously heaped together, as in the rich monument of black marble erected to the memory of Bishop Kennedy. Towers, pinnacles, crockets, canopies, arches, pillars, mimic doors, and windows—all have been thrown together in rich yet symmetrical profusion, at the will of some beautiful and fantastic fancy, as if a fairy palace had been suddenly erected out of the elements of feudal castles, of minsters, abbeys, cloisters, and vaults. . . . On either side within the arch is a deep lateral recess, where a tiny flight of steps descends, as it were, from the airy regions above, to a ground crypt. . . . The window tracery on the upper parts is hollow, and has that indescribable lightness so beautifully exemplified on the pinnacles of Strasburg, where it has the effect of ductile lace hung over the solid stone." On one point Billings is misleading—the large flat slab is black-marble, but the monument proper is of free-stone. There has been an inscription, but it is now so much defaced that it cannot be made out with certainty. In this monument there is no trace of scamped work—the half-hidden parts are as beautifully finished as the most prominent. A few years ago, two fragments of a somewhat similar tomb were discovered, curiously enough, both about the same time, but far apart—one being found in an old wall in front of the Volunteer Hall, and the other in a pig-stye at the Lade Braes! Both are now in the Museum. A third fragment of a similar kind has recently been found in the Priory, and a fourth is in the grounds of the St Leonard's School. Hard against Kennedy's monument is the Sacrament-House, which is still wonderfully perfect. Hugh Spens, the immediate predecessor of the famous John Major in the Principalship of St Salvator's, seems also to have been buried in the Chapel. His monument lay

long in the vestibule; it had been broken across the middle, but not at right angles, and, on being utilized as pavement, the edges were dressed, and the feet of the life-sized figure carved on it were turned next his stomach. This stone is now laid in the floor near Kennedy's tomb,



PORCH OF ST SALVATOR'S CHAPEL.

and is protected by a matting. Bishop Burnet—Sharp's successor—who died on the 24th of August 1684, is said, by Keith, to have been buried near Kennedy's tomb. In 1732 there was "only an hatchment over him"; and now, of course, it has disappeared, as have also nearly all the

pre-Reformation treasures which St Salvator's once possessed. The old inventories show a great collection of vestments, with a number of relics and jewels, and books for the choir. Among these were—"ane gryit ymage of sylvyr of our Saviour with ane gret louse diadem set with pretious stanis"; and "a litle cors of gold with pretious stanis and perlys, contenand twa pecis of the haly cross* set in a fute of silver ourgylt." All the windows are now filled with stained glass, the last having been inserted in memory of the late Principal Shairp—it and the portrait by Herdman costing £466 16s 5d. Several portions of the original mullions and tracery of the windows can be detected in the garden-wall, at the east end of the Chapel, having been used as common rubble. Inside the porch a small remnant of the holy-water-bason still remains. Kennedy's arms are on each leaf of the door, and also on the boss of the porch. In 1594 the Commissary Court met in this Chapel. Long afterwards, Cromwell's judges dispensed justice within its walls. In 1598, 1599, and 1600, it was occasionally used for preaching in. The reason assigned for this, in June 1600, was that so many people came to worship on the Sabbath afternoons, there being no preaching in St Leonard's, that the Town Church could not conveniently contain them. The Kirk-Session therefore desired George Gladstones—the future Archbishop, but then minister of the first charge—to preach in this Chapel on the Sabbath afternoons, and to catechise in it on the same evenings. These services were to be attended by all those who lived in North Street and Market Street. In 1732, Loveday found that it was "entirely disus'd, and suffer'd to lie scandalously in a poor condition"; but when Dr Johnson saw it in the autumn of 1773—only a few months after Craig had condemned the roof—he pronounced it to be the neatest place of worship he had seen.

* A laborious enthusiast has calculated that all the known pieces of the cross, in Europe, Jerusalem, and Mount Athos, do not amount to quite four millions of cubic millimetres, whereas the cross contained a hundred and seventy-eight millions. This deficiency is more than made up, however, by the superfluous number of the nails. "No less than twenty-nine towns claim the possession of thirty-two nails, all differing in form." Yet learned men have engaged in almost interminable controversies, as to whether three nails or four were used in the crucifixion!

Since 1759, the parishioners of St Leonard's have worshipped in this Church, which was at that time fitted up for their use, although it was not in their parish. On the 26th of June 1844, the Lords of Session, as Com-



ST SALVATOR'S TOWER AND CHAPEL.

missioners for the Plantation of Kirks and Valuation of Teinds, disjoined from the parish of St Andrews "the site of the College Church of Saint Salvator, and that portion of the town parish of Saint Andrews, bounded on the east by the west boundaries or wall of the Episcopal Chapel [now removed to Buckhaven] and the garden of Sea-View, on

the north by the south wall of the Scores Walk, on the west by the Butts Wynd, and on the south by the North Street of Saint Andrews; and all the buildings on said portion of ground were separated and disjoined from the said parish of Saint Andrews, and united and annexed to the said parish of Saint Leonards." This annexation was to be *quoad sacra tantum*, yet it was declared that the subjects so transferred "should be liable for the expense of upholding the Church and supporting the poor of the parish of Saint Leonards," proportionally with the heritors of that parish, and "should not be liable for the expense of upholding the church or supporting the poor of the parish of Saint Andrews, saving and excepting always that the church collections contributed by the students of the United College should continue to be applied . . . for the benefit of the poor of the parish of Saint Andrews." But on the 8th of November 1848, the Court of Session reduced this "pretended decree," declaring it to be null and void, in so far as the disjunction and annexation were *quoad civilia*, "and more particularly in so far as it was thereby found and declared that the said subjects should be liable for the expense of supporting proportionally the poor of the said parish of Saint Leonards." Principal Forbes was resolute to maintain the rights of the United College, and, at his instance, it raised, in 1865, a summons of Declarator and Interdict against the Heritors of St Leonards and others. Decree in absence was pronounced, affirming that the piece of ground, transferred in 1844, and in particular the Chapel of St Salvator, are the exclusive property of the United College, and that it has the sole right to allocate and dispose of the seats. From the bartizan of the

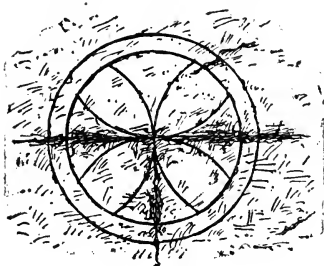
College Tower a most extensive view may be obtained. The narrow stair is supplemented by ladders. Two bells are hung in the steeple, Kate Kennedy and Elizabeth of St Leonard's. The former, which is the largest and handsomest, bears this inscription:—

SANCTUS. IAC. KENNEDUS. EPISCOPUS. STI. ANDRÆ. AC. FUNDATOR. COLLEGII. STI. SALVATORIS. ME. FECIT. FIERI. ANNO. 1460. KATHARINAM. NOMINANDO. —D. IAC. MARTINUS. EIUSDEM. COLLEGII. PRÆPOSITUS. ME. REFEKIT. A.D. 1609:—ET. D. ALEXR. SKENE. EIUSDEM. COLLEGII. PRÆPOSTIUS. ME. TERTIO. FIERI. FECIT. —JOHN. MEIKLE. ME. FECIT. EDINBURGH. ANNO. 1686:

From the *Minutes of Town Council*, it appears that Skene did not re-cast it altogether at his own expense, for, on the 22nd of February, 1686, the Council sanctioned a voluntary collection through the city, "to defray the casting or melting of the Colledge Bell called Catharine Kennedy." Having unfortunately been cracked several years ago, it is again requiring to be re-cast. Here is the inscription on the other :—

ME. ELIZABETHAM. LEONARDINAM. ANTE. BIS. CENTVM. ANNOS. CANDAVI. FACTAM. ET. TEMPORIS. INIVRIA. DILAPSAM. COLLEGE. LEONARDINI. IMPENSIS. REFECIT. ROBERTVS. MAXWELL. ANNO. 1724. EDR.

It was in front of the College, in North Street, or, as Spotswood has it, "at the gate of St Salvator's College," that Patrick Hamilton was burned, on the 29th of February 1527-8, at the age of twenty-four. After being bound to the stake by an iron chain, he prayed for his ignorant persecutors, and for strength to himself to endure the flames. The faggots not being dry enough were slow to kindle, and



so his agony was prolonged. He had been led forth to execution only two hours after the trial in the Cathedral began; but, so badly were the arrangements carried out, that it took six hours to reduce him to ashes. The last words he was distinctly heard to utter

were :—"Lord Jesus, receive my spirit! How long shall darkness overwhelm this realm? And how long wilt Thou suffer this tyranny of men!" Kennedy's arms and motto are over the gate-way. One of the consecration marks under the tower is very distinct. The magnificent

Mace, which is kept in the building adjoining the tower on the west, is a beautiful piece of workmanship, and bears a remarkable resemblance in design to Kennedy's tomb. "Towers, pinnacles, crockets, niches, and other architectural devices, bristling in the silver" as in the stone, "with the advantage that a portion of the statuary,

which must have given grace and variety to both, still remains to the mace. Among these little silver figures, mixed with others of the most solemn character, there are some, probably intended to be demoniacal, which exemplify the singular propensity of the decorators of Gothic work to lapse into the ludicrous." The inscription which is attached bears that it was made in Paris for Bishop Kennedy in 1461. According to tradition, it and other five were found in Kennedy's tomb. Lyon gives 1683 as the year of the find ; but Macky, who wrote in 1723, says, more indefinitely, "in the reign of King Charles the Second." It could not have been later than 1685, as Dr Skene caused Kennedy's to be repaired in that year. It might have been supposed that the discovery was made at Burnet's burial, in 1684, had there not been too good reason to discredit the whole story, although it can be traced so far back. The tradition bears that of the other five (Macky says that *nine* were found), two are now preserved in St Mary's College, one was given to Aberdeen University, another to that of Edinburgh, and the last to that of Glasgow. The history of the Glasgow mace, as told by its arms and inscription, utterly disproves the story that it was a gift from St Andrews. The Aberdeen mace was made in Aberdeen in 1650 ; and Edinburgh University had a mace long before the alleged discovery. Moreover, the St Andrews maces, or "silver staffis," as they are called, are referred to as in use, in 1666, in the *Household Book of Archbishop Sharp* ; and are also referred to in the account of his funeral procession ; so that if the St Andrews maces were found, it must have been much earlier than 1683. The pre-Reformation inventories of St Salvator's include :—"ane beddell wand silver and ourgilt with ane chenye and ane seill * of the sam" ; and "twa othir beddele wandis of silver pertening to the Universite, ane for the Faculty of Art, and the tother for the faculte of Canoun." There can be no doubt whatever that the first of these is Kennedy's mace ; and the other two, those now kept in the University Library. The Faculty of Arts seems to have had a mace so early as

* By this seal is doubtless meant the oldest medal attached to the mace, bearing Kennedy's motto and the inscription.

1418.* The three silver arrows, which were shot for between 1618 and 1751, and the medals of the winners, are preserved in the same room as the mace. These medals, seventy in number, are extremely interesting. Two appear to have been lost since 1843. An old carved cabinet, believed to date from the middle of the sixteenth century, and at one time used for storing firewood, may be seen in the same room. In this room Dr Chalmers taught for some time, because it was larger and in better condition than his own class-room. All the

Old Class-Rooms, judging from sketches and photographs, were very plain buildings, with square-headed windows, and no relieving architectural feature save perhaps the long arched-corridors. The quadrangle was almost complete. Writing in 1728, William Douglass says:—"The common hall and schools are vastly large; and the cloysters and private lodgings for masters and scholars have been very magnificent and convenient"; but, he adds, "the fabrick is of late become very much out of repair." Dr J. W. Taylor, who knew it well a century later, thus describes it:—"Dingy and decaying and old-world like it seemed, but it was full of interest. On its east and south sides were the ruins of the houses in which the College bread was baked, and the College beer brewed. Along the north side extended a range of barrack-like building, supplying in its upper stories rooms for the collegians, and from which the last occupant was driven by the nightly invasion of a ghost; and affording under the piazzas class-rooms for Greek and Logic. The west side was occupied by the long, bare, and cold-looking common halls, where the students were wont to dine, where the laws of the College were yearly read in the presence of principal, professors, and students, and in the corner of which, drawing the curiosity of all eyes, stood the old

* Vol. xxvi. of the *Proceedings of the Society of Antiquaries of Scotland* contains a long, elaborate, interesting, and amply-illustrated paper on Scottish Maces, by Mr Brook. Although ignorant of the references to the St Andrews Maces in Sharpe's time, Mr Brook, on other grounds, comes to the conclusion that, while they may at some period have been concealed in Kennedy's tomb and subsequently discovered there, yet "their traditional number as well as the traditional dates must be discarded."

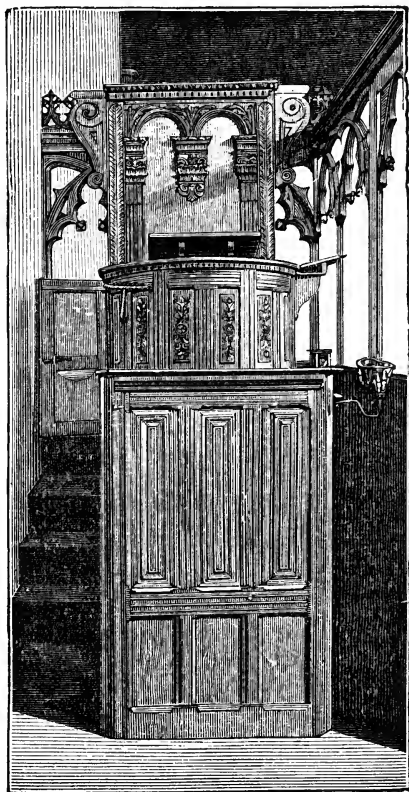
pulpit from which John Knox's voice had roused Scotland to the Reformation." The handsome and commodious

New Class-Rooms were built during the second quarter of this century, three grants having been obtained from the Lords of the Treasury. The two wings cost over eighteen thousand pounds. The Large Hall contains paintings of Principal Hunter (by Watson Gordon), Sir David Brewster, Professor Duncan, Professor Ferrier, Principal Forbes, Professor MacDonald, Principal Shairp, and Henry Miller—the founder of the "Miller Prizes." There are also two beautiful specimens of Sam Bough's genius, a water-colour drawing and an oil-painting, which were purchased at the sale of the effects of the late Mr Douglas Murray—"a lover of nature, of books, and of all good men"—with a legacy which Mr Murray left to the University. The

Museum, which is the joint property of the University and the Literary and Philosophical Society, occupies several rooms in the northern wing, the principal collection being in that immediately over the Large Hall. The collection of local antiquities is very good. There are many cinerary urns; and several beautiful specimens of the "Sculptured Stones," richly decorated with interlaced work. The sarcophagus with its hunting scene is most noteworthy. The curiosities bequeathed by Dean Stanley have been placed in the south-east window of the large room. The Museum is singularly rich in fossils, minerals, shells, and natural-history specimens. A large volume would be required to do the collection justice. Parties above twelve in number are not admitted except by special arrangement. Perhaps the most interesting historical exhibit in the Museum is

Knox's Pulpit, which, after standing for generations in the Town Church, was removed from it during the extensive alterations at the close of last century. As a specimen of old wood-carving it is well worthy of inspection. It has been frequently altered and repaired; but there can be no reasonable doubt that it embodies part of the original pulpit from which Knox preached while in St Andrews. His first public sermon was delivered in 1547. Striking not at the branches, but at the root of Popery, the evil tree

would soon have been laid low, had his preaching not been arrested so speedily by the arrival of the French fleet to besiege the Castle. A month later Knox was a prisoner in



KNOX'S PULPIT.

the galleys, cherishing the hope that he would again glorify God's name in the same place; and he was not disappointed.. In June 1559, he preached his famous sermon, on the

purifying of the temple, from this pulpit. He frequently occupied it, too, in his last visit to St Andrews, between July 1571 and August 1572. "I haid my pen and my litle book," says James Melville, "and tuk away sic things as I could comprehend. In the opening upe of his text he was moderat the space of an halff houre; bot when he enterit to application, he maid me sa to grew and tremble, that I could nocht hald a pen to wryt. . . . He was verie weak. I saw him everie day of his doctrine go hulie and fear, with a furring of matriks about his neck, a staff in the an hand, and guid godlie Richart Ballanden, his servand, halding upe the uther oxtar, from the Abbay to the Paroche Kirk; and be the said Richart, and another servant, lifted upe to the pulpit, whar he behovit to lean at his first entrie; bot or he haid done with his sermont, he was sa active and vigorus that he was lyk to ding that pulpit in blads, and fly out of it!" But his work was nearly done; he was "weary of the world," "thirsting to depart," and in a few months he entered into his rest. It was in this pulpit that John Douglas, the first tulchan Archbishop of St Andrews, died in 1574. Many of the leading divines of Scotland have held forth in it since—Andrew Melville, Patrick Adamson, Spotswood, Henderson, Blair, Rutherford, Sharp, Shields, Forrester, and others too numerous to mention. Close by the College, but on the other side of Butts Wynd, is the

Students' Union, and Dining Hall. The portion facing North Street is an interesting old house remodelled; the portion facing Butts Wynd was built in 1891-92 from the designs of Dr Rowand Anderson. Among the contributors to whom the students are indebted for aid, the Marquis of Bute is pre-eminent. Directly opposite St Salvator's Chapel, in North Street, stands the

Free Church, which was originally a very plain building; but in 1852 a clere-storey and rather elegant front were added; and, in 1887, at an expense of about £1000, it was re-seated, and otherwise improved; but it will ever be dwarfed architecturally by the noble Tower and Chapel of St Salvator. The visitor should now proceed by College Street to the

Market Cross, or rather to its site, in Market Street, for the Cross itself, having become ruinous, was removed in 1768. The site is very distinctly marked in the crossing between College Street and Church Street. A long chapter might easily be written regarding the associations that cluster round the Cross; but only a few of the more outstanding can be mentioned. Paul Craw, a physician, from Bohemia, who had ventured to come to St Andrews in the hope of spreading the Gospel, was accused on the 23rd of July 1433. He was speedily convicted of heresy, condemned, and burned to ashes in the Market Place—a ball of brass being forced into his mouth to prevent him from speaking at the stake. In 1540, the effigy of Sir John Borthwick, who had been condemned for heresy in absence, was carried through the City in a chariot and burned at the Market Cross, “in token of malediction and curse.” On the 22nd of February 1562-3, Chatelar was beheaded here; and Nathaniel Gordon, Sir Robert Spotswood, Andrew Guthrie, and William Murray suffered the same punishment in January 1646. A few years before Spotswood was executed, the coach of his father, the late Archbishop, “was brought from his Castle through the whole City, with the hangman sitting in it, to the same very place of the Market Crosse, and rent all in pieces.” Here, too, Robert Blair preached to the inhabitants when the pestilence prevailed in 1647; and here, towards the end of 1660, Samuel Rutherford’s *Lex Rex* was burned by the hangman. Near the Market Cross stands the

Whyte-Melville Memorial. The lamented death, in the hunting-field, of George Whyte-Melville, of world-wide reputation as a novelist, is still fresh in the memory of all. The tablets on this somewhat stunted fountain speak for themselves. A little further to the westward is the site of the

Old Town Hall and Tolbooth, round which much of the municipal history of the City for the last three centuries gathers. As these buildings greatly cumbered the street, being in the centre of it, they were demolished, in 1862, after the erection of the new buildings in South

Street. While the old buildings were being pulled down, a watchful eye was kept on them by an ardent and intelligent citizen—the late Mr James Howie. From a paper, which he read to the Literary and Philosophical Society of St Andrews, the following facts are chiefly gleaned. The Town-House proper was fifty-three feet long, and thirty-three wide, over the walls. The side walls were four feet thick, built of common rubble, and not “grouted.” The foundations, which were five feet broad, were composed of “huge boulders, covered, for the most part, with the barnacles and sea-weed adhering to them when first removed from the sea-beach.” “They were embedded in a tough yellow clay, instead of lime.” The removal of the “harling” from the outside of the walls, and of the lath and plaster from the inside, showed that the building had been subjected to many changes. On the ground flat, there had been a series of nine semi-circular arches on the south side, the same number on the north side, and four at the east end. At the west end there was a modern wall supporting the recent stair-case. “Two partition walls ran the whole length of the building, supporting the short oak sleepers for the Hall floor. These walls were about a foot in thickness, and composed of thin slaty shales,” and through course of time had become “greased, and blackened, and rubbed . . . as bright as a grate.” Mr Howie supposed that this under flat had been “a market-place or a common lounge”; but it is much more probable that it had been divided up into those booths from which the building took its name. So late, indeed, as the 4th of August 1784, there is a reference in the *Minutes of Town Council* to the *booths* below the *Tolbooth*. The arches of the windows in the Hall above had corresponded with the arches in the lower flat. In modern times, the walls of the second storey had been slightly raised, in order to form a third storey. Adjoining the Town House, at its west end, was another building, which had also been erected at two different times. The lower storey was a strongly built vault, of which the materials “had all seen service before in some other building of greater magnitude and importance; . . . the walls were composed of huge

100 *Congregational Church—Grey-Friars' Monastery*

massive blocks of polished ashlar, the greater portion of which consisted of window mullions, door and window mouldings of great size and beauty—even the foundation stones had been door pieces, &c., of no mean kind." The upper storey of this prison differed much from the lower one, for its walls were built of "large well-dressed blocks,



all of which had been hewn to suit their various positions," and had not been "in use before in any other building." The age of this upper storey was fixed by a prominent stone — now in the Museum — bearing the arms of the city, the arms of Learmonth of Dairsie then provost, and the date 1565. It need hardly be pointed out, that the absence of carved stones from a public building erected

in 1565 is strong negative proof that the Cathedral was not thrown down in 1559. Still further west, Market Street is intersected by Bell Street and Greyfriars Garden. In Bell Street the Independent, or

Congregational Church is situated. It is a neat plain building, and has a suitable school-room at the back. The first meetings of the congregation were held in a weaver's shop, the people sitting with their feet in the treadle-holes. The stipend of the first minister, Mr Paton, was so small that he had to open a shop; nevertheless, under his fostering care and prudence, a chapel was built, in Market Street; and to him pertains the honour of starting the first Sabbath-School in St Andrews. Greyfriars Garden is built on the site of the

Grey-Friars' Monastery, founded by Bishop Kennedy and completed by Archbishop Graham, but of which

hardly a trace remains. The well, which is in the garden of No. 4, after being long covered by a large stone, was thoroughly cleared out in September 1886, and soon afterwards the substantial parapet, surmounted by a pointed iron-guard, was built round it. Fully three feet of mud and stones were taken out of it, and among these were found fragments of two old buckets—one of soft wood and the other of oak—with strong iron bows, and part of the curious old chain. The iron-work was hung for safety under the ledge of the new parapet. Unlike the so-called well in the Cathedral, this had evidently been constructed for obtaining water. The stones are very carefully jointed with lime, until the first bed of sand-stone rock is passed, and there is a strong spring of cool, clear, refreshing water. The extreme depth from the top of the parapet is about 48 feet. The only other remnant of the old Monastery is a fragment of the enclosing wall, which still serves as the western boundary to several of the gardens at the north end of the street. Still proceeding along Market Street, or St Mary's Place as it is called at this point, the

Infant School will be observed on the right-hand side. It was erected in 1844, chiefly through the public spirit and zeal of Provost Playfair, who emphatically called it his *first child*. Since coming under the management of the School Board, it has been considerably enlarged, and is now known as the *West Infant School*. Still further west, but on the left-hand side, stands

St Mary's Church, which was erected in 1839-40, "for the purpose of affording cheap and comfortable accommodation to the parishioners who cannot procure such accommodation in the Town Church"; but, for a number of years, it has been chiefly remarkable for the ritualistic nature of the services. The pulpit is occupied by the two parish ministers alternately. The tourist is now within a stone-cast, or little more, of the

New Railway Station, highly pleased, no doubt, with his run through the lions of St Andrews, only regretting that the run has been too rapid, and firmly resolving to return at the first opportunity to spend a longer holiday in this delightful old City.



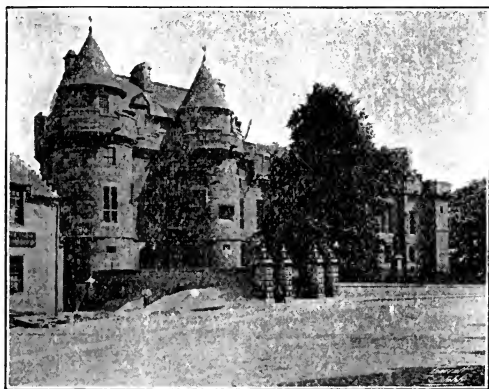
NEIGHBOURHOOD

Walks. — Besides the Links, the Sands, Kinkell Braes, the Scores, and the neighbouring roads, there are several pleasant foot-paths leading through the Grange district. The Lade-Braes Walk is a favourite resort. Recently the foot-path has been much widened at great expense, and by sacrificing one of its distinctive attractions. The running water is no longer seen on both sides, for the Lade has been hidden in pipes. The old walk at the top of the North Haugh, to which access is had near Westerlee House, has on the other hand been so ploughed into, that, in some places, there is little left to walk upon. From the north-west corner of the Links, pedestrians can proceed for a considerable distance along the top of the Salt-Grass dyke. Some of the unkept country roads, such as that by the Pipeland to Scoonie-Hill, are delightful in summer. The old Canongate has been spoiled as a walk by the transportation to its immediate neighbourhood of the public "middens."

Drives and Rides.—As a rule, all the roads running east and west are level, while those running north and south are hilly, and seldom have soft sides. The prettiest short drive is by Mount Melville road, through Magus Muir, and home by the Strathkinness low road, the distance being 7 miles; by going through the village of Strathkinness, and keeping straight on to Kincaple, and home by the Leuchars road, the distance is fully 8 miles. By Guardbridge and Dairsie to Dura Den, and home by Pitscottie, is a delightful drive of 16 miles. By the Largoward road to the finger-post beyond Cameron, along by Lathockar and

Kinaldy, and home by Gilmerton, is a pleasant drive of 10 miles; by keeping along to Stravithie, thence home by the Anstruther road, another mile is added. If the Largoward road is followed to Higham, the road to the left leads to the Anstruther road, the one to the right leads to the Peat Inn, and the homeward route skirts the shoulder of Drumcarro Craig, and passes through Denhead to the Mount Melville Road. The Largoward district lies high, and much of the scenery is bleak and bare, but some of the longer drives in that district are almost as good as a day in the Highlands—notably one running from the Peat Inn by Callange to Pitscottie. There are, of course, many other good drives. A fine one of 12 miles may be had by going out the Mount Melville road to the sixth milestone and coming in the other way; or, if preferred, right on to Ceres, where stabling can be had at an old-fashioned inn. A beautiful drive, but a long one, may be enjoyed by going on the Newport road until the road branching to the left is reached just beyond the seventh milestone, and by keeping along this road past Kilmany to Cupar, where there is excellent stabling: the home journey can be made either by Guardbridge or Pitscottie. At Kilmany a near cut by a cart-track strikes off on the right hand side to the Gauldry and Balmerino; for saddle horses it is all well enough, but carriages must not attempt it. By changing horses at Cupar, the quaint old village of Falkland is easily managed, with its regal Palace, beautiful gardens, historic associations, and picturesque dens. An excellent drive of 20 miles may be had by taking the Cupar road, *via* Guardbridge, till the road which strikes off to the right is reached past the fifth milestone; going straight up by Pitcullo, and turning to the right on the other side of the hill, Logie is soon passed; in crossing and flanking the ridge there are several fine views; the Kilmany road is reached at the foot of an excessively long brae; still keeping to the right St Fort is passed, then Michael's and Leuchars. But by far the best view

in the district is to be seen by following the Kennoway road past Ceres until just beyond the ninth milestone a road is reached which leads through Craigrothie and over the brae with the old baronial keep of Scotstarvet on the left, and Wemysshall Hill on the right. Here a



FALKLAND PALACE.

magnificent landscape, embracing the Lomonds and whole Howe of Fife, bursts on the view. Driving along the Garlie Bank, a halt can be made at Cupar; and the home journey may either be by Dairsie or Pitscottie, or both by taking Dura Den. This paragraph would be incomplete if the West Sands were overlooked; a firm bank of sand stretching from the Swilcan Burn to the Eden, a distance of two miles, is clean, smooth, and dry during all weathers, and always accessible, save when covered by the tide or rendered disagreeable by a westerly gale driving the loose sand in blinding showers. As there is nothing to hurt a horse's feet, or bring him down, or injure him though he should fall, it is a good place for a gallop, though some people maintain that, as there is no spring in the sand, it is trying on the back-tendons. A caution may not be out

of place: Avoid the neighbourhood of the rocks; keep a good outlook for broken glass until across the Swilcan Burn, and don't venture too much into the bed of the Eden until pretty well acquainted with it.

Kinkell Braes.—While particularly attractive to geologists and botanists, no one can fail to enjoy a ramble on Kinkell Braes who loves the refreshing sea-breeze, or cares to admire fine views of the City, or to watch the ever-changing ocean studded with sails, or to gaze at the marvellous way in which the rocks are ranged, twisted, and thrown up. They are reached from South Street, by Abbey Street, or Queen Street, thence by the Abbey Walk, across the Bridge, past the Steam Laundry and the Life-boat House to the East Sands. The Maiden Rock is soon passed, a great gaunt mass of sand-stone; and, further on, Kinkell Cave, which is of considerable size, runs into the cliff. Beyond the Cave stands the Rock and Spindle, the curious appearance of which explains its name. This



may be the sacred Rock or Needle of St Andrew, on which Wallace is said to have slain three Englishmen, who fled to it for refuge. A little way inland from this stood the castle of Kinkell, which was pulled to pieces, in

order to get the materials for building a farm-steading. According to Sibbald, Kinkell derived its name "from the chapel of St Anna, built here by Kellach, Bishop of St Andrews, about anno 875." Alexander Hamilton, one of the seventeenth century lairds, was a staunch Covenanter, and conventicles were frequently held here. At one of these meetings, early in 1674, when Blackader was the officiating preacher, not only were two chambers and a long gallery filled with people, but multitudes were in the courtyard. Mrs Sharp had the militia of the town sent out to suppress it. They were accompanied by "a great number of the rascality, above a hundred, with many of the worst set scholars from the College, and some noble-men's sons." Awed by the numbers perhaps, only a very faint attempt was made to disturb the meeting, and the

soldiers, frightened to approach the Castle gate, retired behind a brae, and sent to the Provost for more help. The civic dignitary was in the Church when the message reached him. "Who gave them orders to go out at first?" he asked. They answered, "The Prelate's wife." "Well," he replied, "have they begun a plea, and would they have me to end it? I'll send out no men at this time!" Greatly chagrined, the militia stole into the town after it was dark, while watch was kept all night on the battlements of Kinkell. When Blackader returned to preach, vast numbers flocked from St Andrews to hear him. Sharp, who was at home, ordered the Provost to raise the military, disperse the meeting, and apprehend the minister. It is said that the Provost answered—"My Lord, the militia are gone there already to hear the preaching, and we have none to send." When the famous John Welsh preached here on one occasion, Philip Stanfield, a student, taking good aim, struck him with something during the sermon. Pausing for a moment, the minister remarked:—"I know not who has put this public affront on a servant of Christ, but I am persuaded there shall be more present at his death than are hearing me preach this day, though the multitude is not small!" This student was afterwards hanged for the murder of his own father, Sir James Stanfield, of Newmills. Two centuries ago Kinkell Harbour must have been of some importance, as collections were made for it at the churches. From the *Collection Book of St Andrews Kirk-Session*, it appears that, early in 1695, the Magistrates collected £45 Scots, "for the peir of Kinkell." At Alloa kirk, on the 5th of May in the same year, a collection of £9 Scots was taken "for building a harbour at Kinkell." And, on the 22nd of the following July, the Convention of Royal Burghs allowed to Alexander Hamilton £100 Scots "towards the present building of his harbour of Kinkell, being so publick and necesarie a work for the use of the tradeing burghs of this kingdome." Fully two miles beyond the Rock and Spindle stands the Buddo Rock, a huge isolated mass, with a cleft leading up to the top. After passing the Rock and Spindle, the way is rather rough.

Dunino Den is about four miles from the City, and is reached by the Anstruther Road. The Stravathie Station on the Anstruther and St Andrews Railway now makes it easy of access. The feature of attraction in the Den is the Bel-Craig, that is the Baal-Craig, or the rock for the worship of the ancient fire-god. In later times it was called the Fait Stane. It is close by the edge of the burn, and the circular basin in its level top is very remarkable. The basin is geologically a "pot-hole," but it is questionable if there is such another specimen in Britain. Close to the edge of the pot-hole is the print of a human foot in the sandstone rock.



MAGUS MUIR PYRAMID.

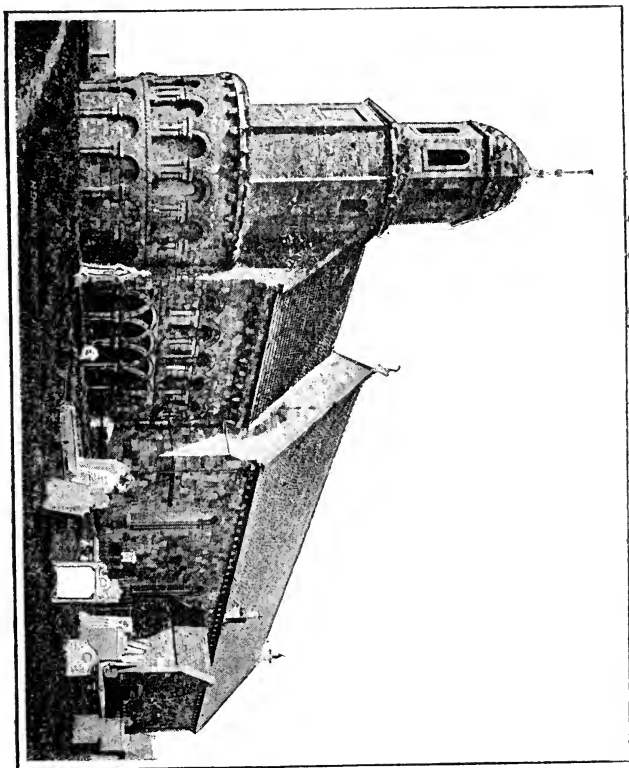
Magus Muir lies to the westward of the City. The best way to it is by the Mount Melville Road, keeping straight on to the cross-roads, a little beyond the third mile-stone. Here turn to the right, and when the wood

is reached two gates will be seen immediately opposite to each other; enter the wood by the one on the left hand, and the foot-path will be found to lead to the massive pyramid of sea-stones, which marks the spot where Archbishop Sharp was killed on the 3rd of May 1679. Dean Stanley suggested the idea of a rough pyramid; but, although the stones were gathered on the Kinkell Braes, the masons trimmed them so nicely that they might as well have been brought from a whinstone quarry. The inscription was written by Principal Shairp, and he was rather sore over a mistake in the lettering, a mistake which arose through his habit of writing the letter *e* as long as the letter *l*. In this way *saevis* became *salvis*. Two small pieces of granite were inserted to convert the word into *saevis*; but the pieces were soon knocked off, and *salvis* it is to this day. Unluckily for the reputation of the learned Principal, this is not the only mistake in the inscription. A stone-cast further west—in the open field—stands the monument of five Covenanters, who were taken prisoners at Bothwell Bridge, and executed here, though they had no connection with Sharp's death. Their dying testimonies are a spirited defence of that Covenanted work of Reformation which they sealed with their blood. Unfortunately, this monument, re-erected in 1877, has already been shamefully disfigured by many of those thoughtless, witless, over-grown babes, who apparently cannot resist the temptation of carving their names, or initials, on memorials of antiquity or of departed worth. Surely in this case, they might be content with scratching their unknown names on the surrounding wall. Visitors, having the opportunity of protecting the monument, should unreservedly exercise their inalienable birth-right. On returning to the cross-roads, take the one leading past the large farm-steading, beyond which a little burn will be noticed turning down at right angles to the road. By walking along the edge of this burn to the clump of trees, the grave of Andrew Gullan will be reached—one of the prettiest

martyr-graves in Scotland. Gullan, who was indeed present at Sharp's death, but pled all the time for his life, and endeavoured to secure Miss Sharp from danger when she tried to rush between her father and his assailants, was cruelly executed at the Gallowlee, between Edinburgh and Leith, in July 1683. His mangled corpse was hung up in chains on a high pole at the place where Sharp was killed, but kindly hands took it down and buried it here.

Leuchars Church, or rather the eastern portion of it, is well worthy of a visit. It is built in the purest Norman style; and "there are few finer specimens of pure Norman work than the semi-circular apse," though it is sadly disfigured by the steeple which has been built on the top of it. Nearly three hundred years ago, one of the lairds of Pitcullo, who was a member of Leuchars Kirk-Session, got himself into trouble through his too ardent zeal for the steeple. A sinner, who was not poverty-struck, had been ordered to make public repentance. The Laird proposed that the delinquent "suld pas frie of his repentance for ane day" on condition that he paid £20, as that sum would repair "thair stepill" which "wes ruynous." For this proposal Pitcullo had to appear before the Presbytery of St Andrews on the 16th of October 1600. The *Minutes of the Kirk-Session* shew that, in 1726, it was proposed that the steeple should be raised to such a height that those in the west corners of the parish might hear the bell. The cost was estimated at £1124 Scots; and the necessary repairs on the church, manse, kirk-yard dykes, &c., were estimated at £1012 6s 4d. The *Minutes* also shew (under date, 28th December 1748) that, in 1744, the church was in such a ruinous condition that the congregation could only be convened in it at great hazard. Accordingly, in 1745, the whole roof was entirely renewed, the south wall and gable of the west church rebuilt, and all the walls pointed, &c. The aisle belonging to the estate of Leuchars had the roof renewed and plastered. The session-house,

being damaged by the alterations, was also repaired. For all this the heritors paid. But the steeple, being for many years ruinous, and a great part of it demolished, so that the bell therein was very improperly hung, the pious parishioners paid for the erection of



LEUCHARS CHURCH.

a new steeple upon the remains of the old one. This gives the date of the present steeple as 1745. In or about 1850, almost the whole of the western portion of the church was rebuilt. In the floor of the

beautiful old chancel there are three flat tombstones, one in memory of Carnegie of Kinnaird, and two belonging to the Bruces of Earlshall. Of the latter, one is in memory of Sir William Bruce, who died 28th January, 1584, aged 98; and the other, of Dame Agnes Lindsay. There are also two slabs which have evidently been built into the wall of the burial vault of the Earlshall family. In the southern wall of the church, there is an effective monument to Alexander Henderson, who ministered here for nearly twenty-seven years.

Earls-Hall, fully half a mile east from Leuchars, is "a fine and very perfect example of the sixteenth and seventeenth century mansion-house." It was begun by William Bruce, in 1546, and finished by his grandson. Though built for comfort rather than defence, the parapet and battlement-walk on the top of the west curtain-wall, the shot-holes, and the absence of large windows on the ground-flat, show that precautions had still to be taken for safety. In the hall, which measures $37\frac{1}{2}$ feet by $18\frac{1}{2}$, there is a fine fire-place and grate. Perhaps the chief feature is the painted gallery, measuring $50\frac{1}{2}$ feet in length. The elaborately decorated walls and ceiling of this noble room suffered much from damp and neglect. The original kitchen had been superseded by a new one, in the building on the other side of the court-yard. "The fire-place of the later kitchen is very spacious, . . . and is provided with a stone drain, seat, and window." After being unoccupied for about seventy years, Earlshall has happily become the property of Mr R. W. R. Mackenzie, who with praiseworthy zeal and conservative taste has had it carefully restored.

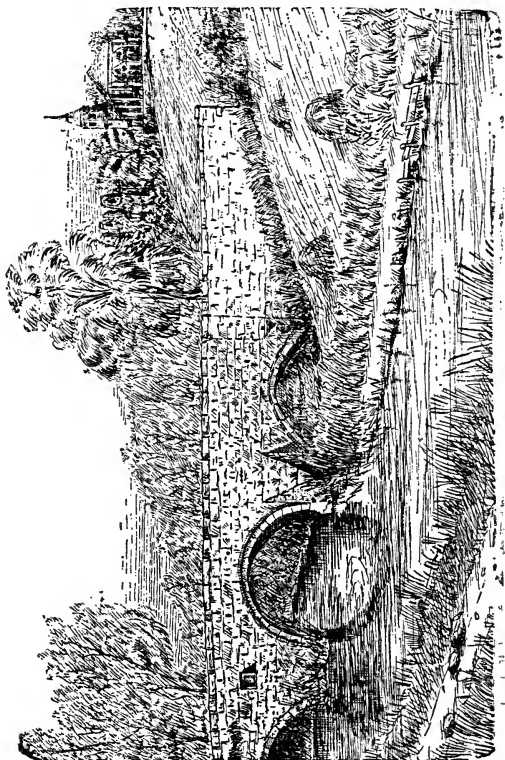
Forgan Church, that is, the old Parish Church, has many attractions. The roads to Newport and Tayport diverge at a place called Michaels,* about a mile beyond Leuchars, but are connected two miles further on by a cross-road, which passes close to the

* Frequently called *Saint Michaels*, although named after Michael Irvine, who, in the palmy days of stage-coaching, had a public-house here and kept good grog. Doubtless, he was as worthy of the title as many who have been more formally canonised. He was familiarly spoken of, by the old people who knew him, as Michel Eurn.

old Church of Forgan, the ruins of which are now covered with luxuriant woodbine and ivy. It was in this Church that Alexander Henderson — who had literally entered by the window at Leuchars—heard Bruce of Kinnaird preach on the text, “He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.” The seat in which he sat, when the sharp arrows of the King pierced his heart, was in the north corner under the west loft. It was so dark that, in comparatively recent times, a window was made in the wall behind it, so that the occupant might see to read. In the burying-ground there are some interesting old gravestones. Two of them have “Admiral Christ” epitaphs. A modern stone near the west boundary wall records the death of a man at the truly ante-diluvian age of 875. Close to the burying-ground are the far-famed yews. Though many centuries old, they are still in the full vigour of life, and for size and beauty, are perhaps unrivalled in Scotland. Tradition says that the minister’s cow, having died from eating the foliage, was handed over for burial to the beadle, who had a wife and a half-witted son called Rab. The beadle’s better-half stoutly protested against such a waste of good meat, and insisted on putting it into her pork-barrel. “But,” remonstrated John, “it’ll maybe pushen’s a’!” “Nae fear o’ that,” was the reply, “but we’ll try’t on Rab and the cat.” As it neither hurt Rab nor the cat, it was duly consigned to the pork-barrel; and the cautious housewife’s reply became a proverb in the district regarding anything doubtful—“We’ll try’t on Rab and the cat!” The ruins of the old mansion-house of Kirkton are beside the yews; and, among other goodly trees, there is a very large walnut, and several very aged hollies. The yews are now properly protected from thoughtless holiday-makers; but respectable visitors can obtain the key from Mr Christie at Kirkton Barns. That farm steading has been largely built from the ruins of the old mansion-house. One huge lintel, bearing a shield with two charges, and having

initials and a date, now does duty over one of the doors. The homeward route may be varied by walking to Tayport Station.

Dairsie Church and Castle are situated close together. In the Castle, which is now a picturesque ruin, a Parliament was held in 1335. Patrick Learmonth of



DAIRSIE BRIDGE AND CHURCH.

Dairsie was the Provost of St Andrews, who, in 1559, agreed with the bailies to remove the monuments of idolatry from the churches. Dairsie passed into the hands

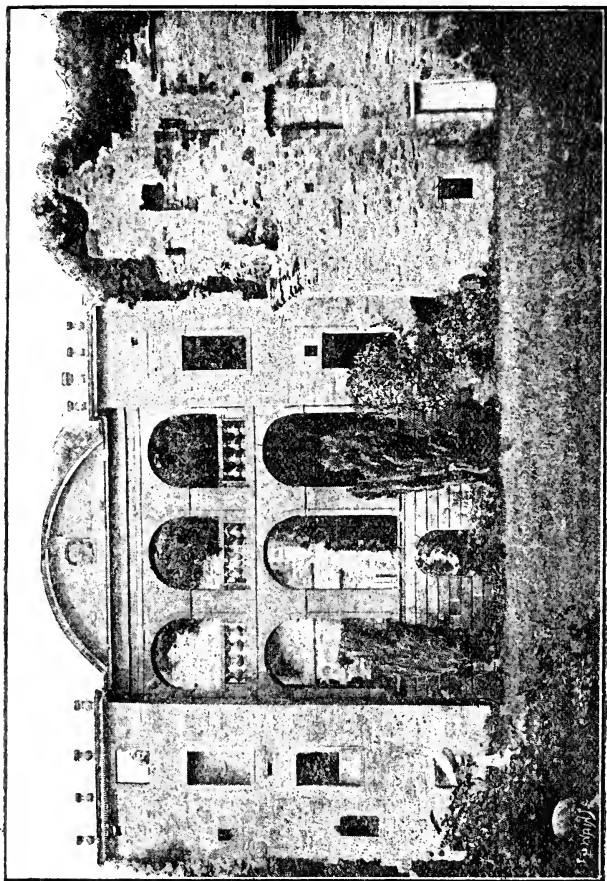
of Archbishop Spotswood about 1616, and he rebuilt the Parish Church, which is extremely interesting as a specimen of the churches then intended to be scattered over the land. Above the door there is the date 1621. There is also a panel bearing a heraldic shield, and in large leaden letters the initials I. S. A leaden tablet underneath bears the inscription :—

“Iehovah dilexi de
Corem domvs tvæ.”

Though the more conspicuous details of the building “profess to be intensely Gothic, the artist has not been accustomed to turn his hand to that class of architecture.” The tracery of the windows is truly wretched. If the internal monuments of idolatry, which the Covenanters removed as superstitious, were as poorly executed, no one need bemoan their loss. The outer iron gate leading to the Church is never locked ; and, from the right-hand side of the inner one, a narrow footpath leads to the Castle. Spotswood is usually credited with having erected the quaint three-arched bridge over the Eden near to the Church ; but it belongs to an earlier period. On the east side, there is a shield bearing the weather-worn arms and initials of Archbishop James Beaton, who died in 1539. The arch at the north end is older than the other two. Instead of being semi-circular like them, it is slightly pointed ; and the arch-stones are “joggled.” Each of the arches has four ribs underneath.

Dura Den, famous for its fossils, and glorious in its summer foliage, lies beneath Dairsie Church.

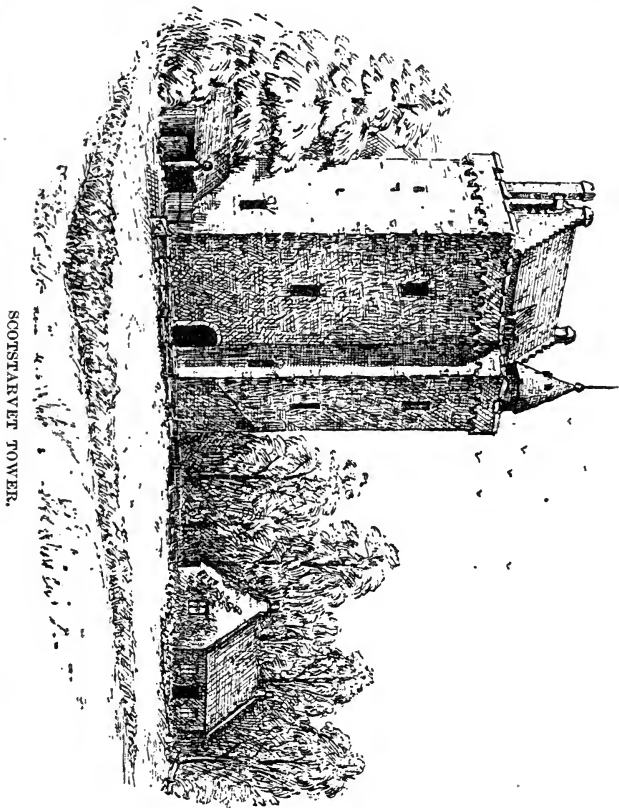
Craighall Castle, with its beautifully wooded den, is barely a mile south from Ceres — an old-world village eight miles west from St Andrews and nearly three south-east from Cupar. The earliest part of the Castle was probably erected late in the sixteenth, or early in the seventeenth, century. The estate was acquired by Sir Thomas Hope, the Covenanting Lord-Advocate, in 1625, and twelve years later he built the gateway and tower, which are now half hid by the farm-buildings. The Renaissance front, dated 1691, is ascribed to his grandson. (*For illustration, see next page.*)



CRAIGHALL CASTLE.

Scotstarvet Tower is a mile and a half to the westward of Ceres. It has quite the appearance of a fifteenth century keep; but only dates from 1627, having been built by Sir John Scot, the author of the scarce little book entitled, "The Staggering State of the Scots

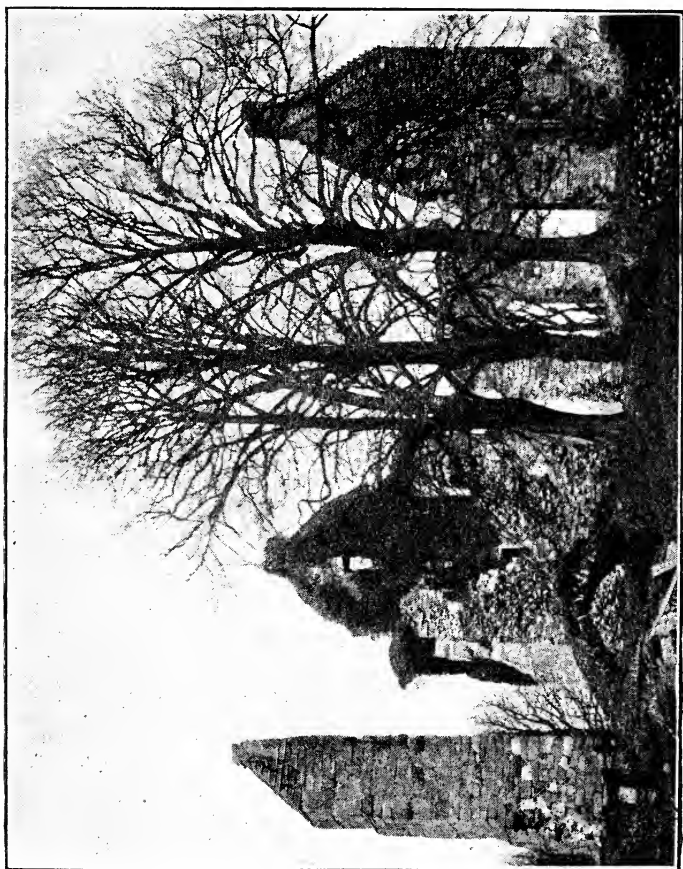
Statesmen," first printed in 1754. Sir John, who was a public-spirited and learned man, had old-fashioned tastes, hence the character of his house, which has all the appearance of having been built for safety,



SCOTSTARVET TOWER.

not convenience. He was married to Dame Ann Drummond of Hawthornden, the eldest sister of the poet, and her initials, as well as his own, are carved over one of the three fireplaces, and on the turret of the staircase.

Struthers Castle, once a place of great size and strength, is now "a mere fragmentary wreck." It is a mile-and-a-quarter almost directly south from Scotstarvet.



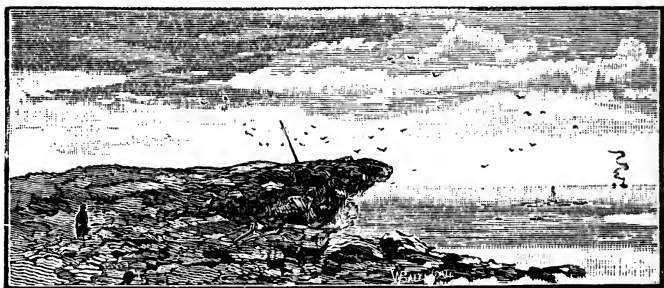
The most remarkable features are the "huge buttresses, measuring about 9 feet broad, tapering upwards, and

rounded at the top by corbelling so as to support a turret." It was probably erected late in the fifteenth, or early in the sixteenth, century. This was the residence of the Lindsays of the Byres, who acquired the estate between 1382 and 1397. Queen Mary was here on the 7th of February 1564-5; and here Charles the Second spent two days in 1651. Two years later it was occupied by Cromwell's soldiers. Until last century, it was inhabited by its noble owners.

Balmerino Abbey, beautifully situated on the southern bank of the Tay, was founded by Queen Ermengarde, the widow of William the Lion, in 1227. The Cistercian monks, by whom it was first peopled, came to it from Melrose in December 1229; and, like Melrose, its conventual buildings were on the north side of the church. Of the church almost nothing remains save a small portion of the north wall and some foundations. There are, however, several interesting fragments of the other buildings. Of these the chapter-house and its vestibule are by far the prettiest, although, at one time, they have been utilised in a way that the original builders never contemplated. By dint of slapping and cutting, two large chimneys have been provided—one of them going through the vaulting in a most barbarous fashion. In the chapter-house there are other indications of its having served as a dwelling in post-Reformation days. The buildings were probably used as a convenient quarry when the little pier was formed at the harbour. At any rate, one headless statue can still be detected amid its rough masonry. There are several note-worthy trees beside the Abbey, among them being a magnificent Spanish chestnut, a very fine walnut, and two very large beeches. Queen Mary was here on the 28th of January 1564-5. In the burying-ground, which is not far off, there are a few interesting old grave-stones. Balmerino has been singularly fortunate in its painstaking historian—the Rev. Dr Campbell, the devoted minister of the parish—whose book, entitled, *Balmerino and its Abbey*, has long been known as perhaps the best parochial history in Scotland. The Abbey

can be reached in various ways. The most direct route is by rail to St Fort, and thence by the road round the north side of Newton Hill. By going over Newton Hill the walk is rather longer and more arduous, but the view on a clear day is very fine. Quite as pleasant is the walk from Wormit Station by the edge of the Tay—a walk which reminds St Andrews of the Kinkell Braes.

The **Anstruther and St Andrews Railway** affords special facilities for rambling through the southern district. The first three stations — Mount Melville, Stravithie, and Boarhills — are respectively two, three, and four-and-a-half miles from the City, yet each taps a different leading road. Those who wish to go further afield, in the same direction, will find ample information in my *Guide to the East Neuk of Fife*, which embraces all the towns and villages, antiquities and places of interest, between Fifeness and Leven. It is now proposed to construct an East Fife Central Railway, connecting with the Anstruther and St Andrews Railway at Stravithie; and with the North British at Leven, Dairsie, and Cameron Bridge. When this line is completed it will give ready access to an interesting district.



EAST NEUK OF FIFE.

APPENDIX, No. I.

MUNICIPAL RELICS IN THE TOWN HALL.

The Original Charter of Malcolm the Fourth, given at St Andrews, confirms to the burgesses of the Bishop of St Andrews all the liberties and customs which the King's burgesses had over every part of his realm which they might visit. This privilege was of great value as commerce was then conducted. It was long believed that this was the oldest genuine Scottish charter extant, but still earlier ones are now known. Like the other early charters it is undated ; but, as Malcolm the Fourth reigned from 1153 to 1165, its period is restricted to a very narrow limit. Only a small fragment of the seal now remains. It will be noticed that the morsel of vellum on which it is written is barely as big as a post-card. Some of its overgrown seventeenth-century successors are nearly a yard square. The

Matrices of the Common Seals of the City are interesting in many ways. The oldest has a somewhat rough and ragged appearance, due partly perhaps to impurities in the metal which time has dislodged. This old form of the seal is thus described by Henry Laing :—"A full-length figure of a bishop in pontifical vestments, his right hand bestowing the benediction, his left holding the crozier, his feet resting on a wyvern. At each side is also a wyvern, and above the one on the dexter side is a crown of three points. A border of fleurs-de-lis, having the appearance of the double tressure, surrounds the design." As will be seen from the careful sketch on the back cover of this *Guide*, the bishop is hardly full-length, for he is sitting. Of the counter seal, Laing says :—"A figure of St Andrew extended on his cross. At

the sides branches of foliage. In the lower part of the seal within a circle is a wild-boar passant in front of a tree, and inscribed around are the words 'CURSUS [APRI] REGALIS.' A border similar to the last surrounds the design. The inscription on this is much broken, but from what remains it has evidently been the same as on the former." The seal which Laing saw was attached to an Instrument dated 1453. I have seen it, or a very similar one, attached to documents of 1456 (I think also of 1430), and to one so late as 1724. The matrix was produced at a meeting of Town Council on the 29th of June 1776, after being long amissing. The inscription is the same on both sides:—"SIGILLVM COMMVNE CIVITATIS SANCTI ANDREE." A small screw-press was used for making the seals. Both halves of the matrix had projecting pieces with holes for the guide-rods of the screw-press; but these were removed, in 1852, by Provost Playfair's instructions, when the matrices were fitted into the small case in which they were so long exhibited in the Town-Clerk's office. The matrix of the modern seal shows a somewhat similar but simpler design. The fleurs-de-lis, the crown, and the wyvern under the bishop's feet are omitted. In the former the bishop holds up his right hand to bless in the orthodox form of the Latin Church, with the thumb, fore and middle fingers extended as symbolical of the Trinity*; but in the modern one, made perhaps when the other went amissing, the thumb and all the fingers are shown extended. No doubt it was made by an honest Presbyterian, who knew nothing of, and cared less for, the mysteries of the Papacy. The counter-seal is also simpler than the old one—the foliage being left out. The boar is really passant, whereas, on the seal produced by the older matrix, he is standing in profile looking before him towards the

* The Greeks had a more elaborate form. The fore-finger was stretched out like an I, the middle-finger was curved like a C, the ancient sigma of the Greeks, the thumb and ring-finger crossed each other to form an X, and the little-finger was doubled to represent a C. All this gave IC-XC, the Greek monogram of Jesus Christ.

sinister. The motto encircling the boar and tree is quite different—DUM SPIRO SPERO. The inscription round the seal itself is repeated on both sides, and is the same as on the old one. The wyvern did not only appear on the common seal of the City; but a well designed wyvern—minus the legs—did duty as a vane on the old Town Hall in Market Street; and there was a beautifully executed wyvern on the official button. Of the six

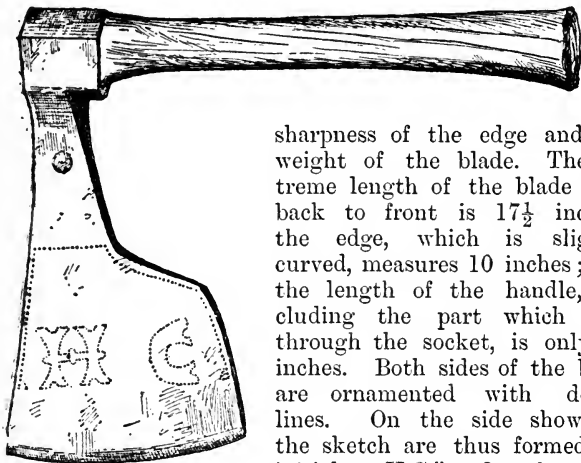
Brass Measures of capacity, by far the most interesting is the old Pint Jug of 1574. The metal of which it is made is much redder than that of the others, so red that it might almost pass for copper. It is inscribed "PINTA SANCTI ANDREÆ," under which is a shield bearing a boar and a tree, with "S" on one side of the shield, and "A" on the other; and underneath:—"RECEPTÆ EST HEC PINTA SCOTICE MENSURA DE STIRVILINGO PER PATRICIVM LERMONTH DE DERSIE MELITEM PREPOSITVM CIVITATIS SANCTI ANDRIE 1574." The inscription is rudely cut within an ornamental border, and under it the date again occurs, but in larger figures; and on a small shield the letters "R D" form a monogram—probably of the craftsman who made it. It is not quite certain how the boar and the tree came to occupy a place in the arms of the City. Fordun relates that when Regulus arrived, he dedicated a cathedral to St Andrew "in the *Swine's Wood*, which is called in the mother tongue, *Mucrossis*"; and King Hungus is credited with having first bestowed on the Church of St Andrew the territory of the Boar's Chace, or *Cursus Apri*, a grant which Alexander the First confirmed, and of which he gave investiture in a very striking and picturesque manner, by bringing his Arab steed in costly array to the altar, with shield and spear of silver. The other five measures are all dated 1707. One of them bears in raised letters that it is a "Wine Gallon." The capacity of two of them has been marked, in 1848, as being respectively a pint and a quart. The tall one which is unmarked holds a gallon. It will be noticed that there is a great difference in size between the old Scotch Pint of 1574 and the

Imperial Pint of 1707. The most magnificent of these Queen Anne measures is the Linlithgow Firlot. Its inscription is "Anna D.G. Mag. Brit. Franc. et Hibern. Regina. 1 Maii. 1707. et regni VI." Above the inscription are the letters "A R," a rose, a thistle, a fleur-de-lis, and a harp, each surmounted by a crown. These emblems occur twice, once on each side. There is also a greyhound chained to a tree, and the word "Linlithgow." The old measures of Scotland varied much in size at different places and during different periods. In 1617, Parliament resolved that the weights and measures should be uniform throughout the kingdom, according to the standard of Linlithgow, and appointed a commission for adjusting them. This commission found that the Linlithgow Firlot held 21 pints and a mutchkin of the Stirling Jug, and that the Stirling Jug held 3 lbs. and 7 oz. of French troy weight of clear running water of the Water of Leith. In the Act of the Scottish Parliament, of 16th January 1707, ratifying the Treaty of Union, it is provided "that, from and after the Union, the same weights and measures shall be used throughout the United Kingdom as are now established in England"; and that standards should be sent down from those at Westminster to the Scottish burghs to whom the keeping of the standards specially belonged. The two

Silver Keys of the City weigh 5 oz. 17 dwt., and the silver chain of 178 rings, which attaches the one to the other, weighs 1 oz. 5 dwt. The extreme length of each key is $5\frac{1}{2}$ inches. They were carefully weighed by the late Mr Smith, watchmaker, than whom no one ever took a more intelligent or keener interest in the antiquities of St Andrews. To his notes I have been indebted for several facts which were elsewhere unrecorded. These keys, as already mentioned (*p. 12*), were delivered to Charles the Second in 1650. The editor of the 1830 edition of Lamont's *Diary* states, that—"These keys are said to have been originally made for delivery to the Lord Protector. They could open either way." The *Minutes of Town Council* do not go far enough back to throw any light on their age or origin.

Perhaps, they may yet be identified with the keys (p. 45) delivered to Mary of Guise in 1538. The

Headsman's Axe is a ghastly relic of old St Andrews. Its chief peculiarities are the size and weight of the blade, and the shortness of the handle. With such a blade a long handle would have been worse than useless, for few men could have swung it, and fewer still could have swung it with precision. For "a clean-cut job" reliance must have been mainly placed on the



sharpness of the edge and the weight of the blade. The extreme length of the blade from back to front is $17\frac{1}{2}$ inches; the edge, which is slightly curved, measures 10 inches; and the length of the handle, including the part which goes through the socket, is only 22 inches. Both sides of the blade are ornamented with dotted lines. On the side shown in the sketch are thus formed the initials "H.C." On the other

side there is a double circle divided by two parallel lines with a square in the centre. Of all the relics shown in this case, the

Convener's Badge is perhaps the prettiest and most modern. It is gold, and bears the emblems of the Seven Incorporated Trades of St Andrews—the Hammermen, the Baxters or Bakers, the Wrights, the Tailors, the Fleshers, the Websters or Weavers, and the Cordiners or Shoemakers. In the palmy days of old, the Deacon of each of these trades, and the Convener of the Seven, were *ex officio* members of Town Council. The *Minute-Books* of several of the crafts are still to

the fore, and preserve much curious information. This valuable badge had a very narrow escape from being lost at the celebration of the Queen's jubilee. Being the only personal decoration in the possession of the old city of St Rule, the Provost, as her representative, on that occasion, had it displayed on his breast. He found to his horror, on leaving Westminster Abbey in the crowd, that it had slipped out of the rim; but, fortunately, it had fallen into one of his own pockets.



APPENDIX, No. II.

The Town Church Bells.—The following communication was sent by me to *Notes and Queries*, in which it appeared on the 14th of November 1891, without, however, eliciting any response. If any one, into whose hands this *Guide* may happen to fall, can throw any light on the points raised, I shall gladly welcome their information:—

“In the first decade of this century the heritors of this parish and the magistrates of this City thought fit in their combined wisdom to dispose of three bells which had long hung in the steeple of the Town Church, although from the *Minute-Book of the Heritors* and also from the inscriptions on two of the new bells it appears that one of the old ones was dated 1095 and another 1108. The inscription on the smallest of the three new bells, which measures 33 in. in extreme diameter, and 32 in. in extreme height, is:—

“‘Tintinnabulum cujus loco hoe A.D. 1809 effictum st hoe habuit inscripta—Qualibet aurora populum voco voce sonora MLXXXV^{TO} x Thomas Mears & Son of London Fecit.’

“Of course ‘loco hoe’ should be *loco hoc* and ‘st hoe’ should be *est hæc*. As these words are correctly given in the proposed inscription as recorded in the *Minute-Book*, the mistakes have probably been perpetrated by the bell-founders. The *Minute-Book* furnishes the following additional information about the predecessor of this bell:—

“‘Most part of the inscription on the old tenor bell was not legible. It consisted of two rows of monkish rhyme quite round the upper part of it. Some verses were as follow, “Qualibet aurora populum voco voce

sonora," and afterwards "Gabriel hanc odam cecinitque tempore quodam." The hymn was illegible. Another line was—"Virginis Puella vocos ergo Maria Novella." The date was quite distinct, viz., MLXXXV^{TO} X.'

"The 'x' after the date has evidently been intended to mark the end of the line or inscription. Can any reader of 'N. & Q.' supply or suggest any of the lines which were then illegible? Should 'Virginis Puella vocos' not rather be 'Virgines Puellas voco'?"

"The inscription on one of the larger bells, each of which measures 37 in. in extreme diameter, and 33 in. in extreme height, is:—

"'Tintinnabulum cujus loco hoc A.D. 1809 effectum est hæc habuit inscripta David Learmonth præpositus curtatis Sanctæ Andree me fecit pere in honorē Sæ Trinitatis—Ann. Millesimo Centesimo Octavo Thomas Mears & Son of London Fecit.'

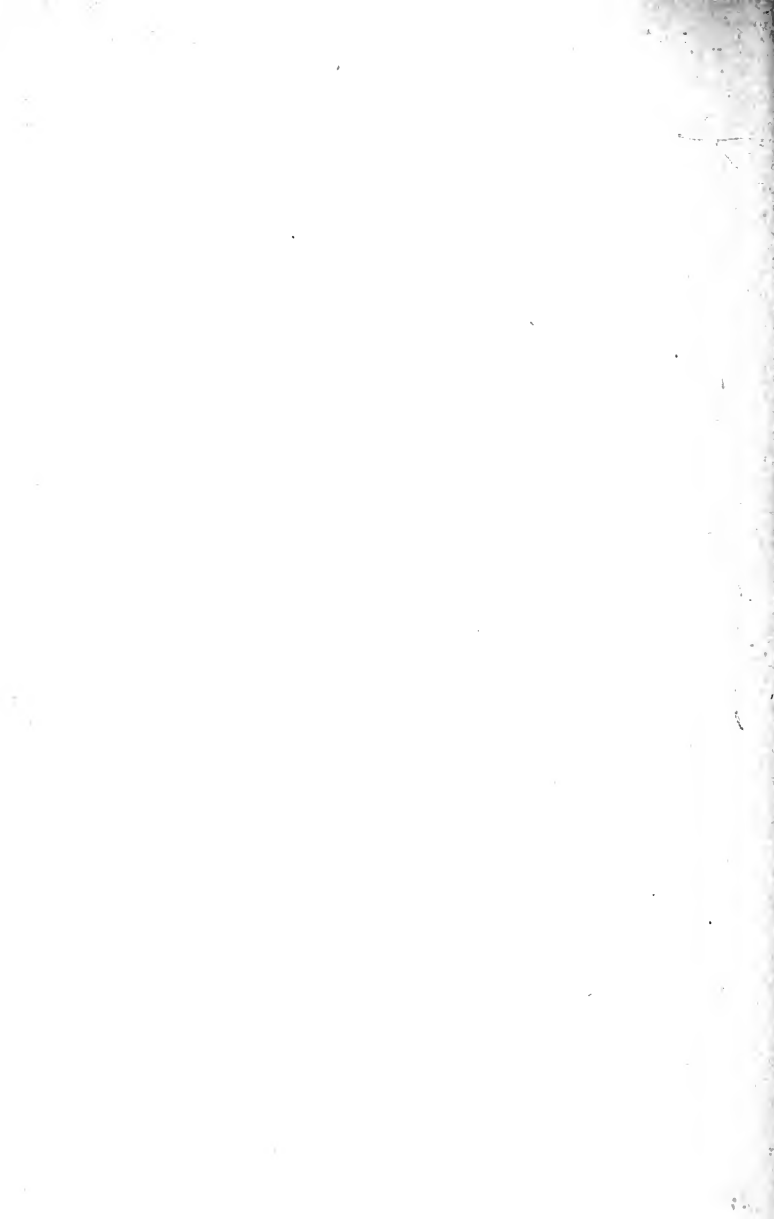
"It will be observed that there are two gross errors in this inscription, 'curtatis' for *civitatis* and 'pere' for *feri*. In this case the heritors' clerk is primarily responsible for these blunders, as they occur twice in the *Minute-Book*, viz., in the copy there given of the inscription on the old bell, and also in that to be put on the new one. The late Dr Charles Rogers, of Grampian Club fame, in his *History of St Andrews*, 1849, p. 98, says that Learmonth's bell was sold because it was believed to be 'rent and useless'; and further affirms that it 'was taken to London, and suspended in St Paul's Cathedral, where it still hangs, much admired for its fine intonation.' I should like very much to know whether this bell is really in St Paul's; and, if so, to get a correct copy of the inscription, as there must be something seriously wrong in the copy preserved in the *Heritors' Minute-Book*, and also in that on the new bell. There could be no provost of the City of St Andrews in 1108, as it was first constituted a burgh by Bishop Robert, who was elected to the see in 1123-4, and who, with the permission of King David, brought

Maynard, a Fleming, from Berwick as the first provost. David Learmonth was provost, not in the early part of the twelfth century, but in the corresponding part of the sixteenth. The date on the bell, 1108, may possibly refer not to the period of Learmonth's provostship, but to the original foundation of the Church of the Holy Trinity by Bishop Turgot. There is no saying how often the old bell had been recast, nor how many errors in its inscription were originated or perpetuated in consequence; but if the one sent away in 1807 is in St Paul's, a careful reading of its inscription might dispel at least part of the mystery.

"The inscription on the third old bell has not been preserved in the *Minute-Book*, and the new bell itself only bears the names of the dignitaries of the City in 1807, and the name of the firm who made it, 'T. Mears & Son of London.'

"It is possible that none of the three old bells sold to Messrs Mears for old metal was melted down, and some one may be able to tell where they now are, and give a description of them."

Finis



ST ANDREWS BUSINESS DIRECTORY

(1 8 9 8)

Erated Water Manufacturers

Suttie, John, Rose Lane
Wilson & Co., 41 Market Street
Wilson, Wm., 72 Market Street

Architects

Anderson, Chas. F., 3 Alfred Place
Gillespie, James, 4 Queen's Gardens
Hall, Jesse, Church Square
Henry, David, Church Square
Milne, John, Argyle Street
Scott, James, 4 Queen's Gardens

Auctioneers, &c.

High, William (Fish Salesman),
Shore
M'Bean, George (Appraiser), Bell
Street
M'Gregor, James, 71 Market Street
M'Gregor, John, 71 Market Street

Bakers

Brown, William, 116 South Street
Craig, David, 8 College Street
Marr & Son, 27 North Castle Street
and 1 City Road
Melville & Sons, 197 South Street
Marshall, George, 5 Bell Street
Morris, James, 125 Market Street
M'Arthur, J. W., 32 South Street
Pirie, Henry J., 6 South Castle St.
Wheaten Bread Society, 107 Market
Street
Wilson, Andrew, 23 North Street

Basket Maker

Howie & Sons, 4 Bell Street

**Berlin Wool and Fancy
Repositories**

Duncan, Miss, 9 Bell Street
Duncan, Mrs, 129 South Street
Farquharson, Miss, 149 South St.
Hood, Miss, 195 South Street
Mackie, David C., 1 Bell Street

Bill Poster

Gillespie, Hay, Town Hall Buildings

Blacksmiths

Carstairs, John, Argyle Street
Christie, Wm., 70 South Street
Condle, Robert, 122 Market Street
Grant, James, Abbey Street
Hamilton, Robert, Bridge Street
Honeyman, Peter, 53 South Street
Cunningham, J., 93 Market Street
Mason, David, Crail's Lane
Melville, John, Abbey Mill
Wilson, William, 193 South Street

Boat Builder

Miller, And. W. N., 5 St Mary's St.

Boot and Shoe Makers

Auchterlonie, T. K., 88 South St.
Donaldson, C., & Son, South Street
and Bell Street
Dundee Equitable Boot Depôt, 29
and 211 South Street
Forrester & Son, 205 South Street
Hogg, A. T., 120 Market Street
Hunter, Edward, 90 Market Street
Johnston, John, 20 Bell Street
Marr, Anstruther, 40 South Street
Robertson, Denton, Market Street

Brewers

D. S. Ireland & Co., Ltd., Argyle St.

Builders, Masons, &c.

Carstairs, A. & J., 36 Argyle Street
Harris, Thomas, & Son, Kinness Park
Hay, J. & C., Roseville
Kirk, David, Sculptor, North Street
Liddel, Thomas, 116 North Street
Linder, Luke, Bricklayer, Weston
M'Gregor, John, 71 Market Street
Ness, Wm., 2 Murray Park
Smith, Robert, 7 Marine Place
Walker, Andrew, 115 North Street

Butchers

Graham, James, 2 Church Street
Low, Thomas, 108 South Street
Niven, Mrs R., Church Street
Niven, Wm., 84 Market Street
Pratt, Robert, 66 Market Street
Wilson, Alex. K., 97 Market Street

Carriers

Braid, Alexander (Dundee and St Andrews), 50 North Street
 Braid, Jas. (Dundee and St Andrews), 110 Market Street
 Ritchie, David (Railway), West Port

Tallow Chandler

Gourlay, Wm., 45 Market Street

Chemists and Druggists

Kermath, W. R., Greyfriars Garden
 Kirk, J. J., 73 South Street
 Smith & Govan, 109 South Street

Chimney-Sweepers

Black, Robert, 3 Market Street
 Greig, Wm., 31 South Street
 Haggarty, John, Union Street
 Paterson, Wm., Market Street

China Merchants

Gladstone, G. B., 65 Market Street
 Lunnan, Wm. L., 81 South Street
 Mercer, John, 191 South Street
 M'Gregor, M., 56 Market Street
 Pirie, James, 131 South Street

Coach-Builders

Paterson & Edie, 95 Market Street

Coach Hirers

Scott, J. B., Royal Hotel Stables
 Johnston, John, New Inn
 Johnston, Wm., 105 & 119 Market St.

Coal Merchants

Balsillie, Andrew, 130 North Street
 Bayne, Henry, 12 South Castle St.
 Benzie, A., & Son, Argyle Street
 Brown, Andrew, 4 South Castle St.
 Cunningham, Mrs R., Baker Lane
 Rutherford, Wm., 109 Market Street

Confectioners

Armit, George, 8 Church Street
 Grant, Carnegie, 187 South Street
 Melville & Sons, 197 South Street
 M'Arthur, J. W., 32 South Street
 Nicoll, Mrs, 135 Market Street
 Nicoll, Wm., 69 South Street
 Smart, Robert, 137 South Street
 Visocchi, F & P., 31 South Street and 57 Market Street

Currier

Cumming, David, West Burn Lane

Cycle Agents

Bett, J. S., 158 South Street
 Christie, Wm., 70 South Street
 Duncan, Andrew, 130 Market Street
 Duncan, Robert B., 207 South Street
 Hamilton, Robert, Bridge Street
 Wilkie, James, 82 Market Street

Dairies

Aitken, David, Maryfield
 Anderson, John, Strathkinness
 Anderson, W. S., Greenside Place
 Balsillie, A., 130 North Street
 Bayne, Mrs, 61 Market Street
 Braid, Mrs Alex., 50 North Street
 Braid, Mrs, Market Street
 Craig, Thos., 9 Albany Place
 Cunningham, David, 14 South Castle Street
 Gray, George, Rathelpie
 Graham, John, Balrymonth
 Guernsey Dairy, Bell Street
 Ireland, John, Claybrae
 Louden, Mrs, Rathelpie
 Mackie, George, Carron
 M'Niven, John, Lanxraw
 Nicoll, David, 27 South Street
 Nicoll, Thos., Lawmill
 Rait, Mrs, 203 South Street
 Ritchie, Thos., Argyle Street
 Scott, James, 199 South Street
 Stewart, D., Cairns
 Storrar, H., Dunolly
 Wilkie, James, 64 Market Street

Dentists

Duncan, J. Ainslie, 15 Murray Park
 Duncan, Wm., 15 Murray Park
 High, John, 14 Bell Street
 Johnston, T. E., 1 Playfair Terrace
 Robertson, Dr., 59 South Street

Drapers, Clothiers, Tailors, &c.

Bee-Hive Drapery Warehouse, 47 South Street
 Bett, J. S., 158 South Street
 Bonanza Drapery Warehouse, Church Street
 Brown, John, 117 South Street
 Christie, John, 183 South Street
 Croll & Sons, 87 South Street
 Cunningham, Alex., 95 Market St.
 Donaldson, Chas., Hatter, &c., 21 Bell Street
 Duncan, Wm., 124 Market Street
 Edwards, James, 110 Market Street
 Fairfield Stores, 70 Market Street
 Glasgow Drapery Warehouse, Market Street and Church Street
 Greig, George, Tailor, 54 Market St.
 Greig, W. M., 65 South Street
 Henderson & Burns, 111 South St.
 Lang, John, 83 South Street
 Mackie, D. C., 1 Bell Street
 Philip, Hugh, 86 Market Street
 Ritchie, James R. W., 135 South St.
 Robertson, Thomas, 94 South Street
 Wilson, M. & W., 131 Market Street and 157 South Street
 Wilson, James, Tailor, 49 North St.

Fish Merchants

Aitken, Mrs, 1 Church Street
 Buddo, Lawrence, 40 North Street
 Glen, Wm., Shore
 Gordon, Mrs, 59 Market Street and
 10 Church Street

Founder

Blyth, David F., Gregory Place

Gardeners, Florists, and Green- Grocers

Angus, John, 132 Market Street
 Fairweather, Miss, 6 Ellice Place
 Faux, J., 92 South Street
 Houston, Lawrence C. — Shop, 110
 South Street, Gardens at Green-
 side
 Macdougall, John, Kinnessburn Terr.
 Scott, Miss, 25 and 27 Bell Street
 Stewart, Henry A., 30 South Street
 Sutherland, Miss, 91 Market Street
 Waddell, Andrew, 54 Market Street
 Wilson, James, 96 Market Street,
 and Greenside Place

Golf Club and Ball Makers

Anderson, D., & Sons, 5 Ellice Place
 Auchterlonie, D. & W., Albany Place
 Crosthwaite & Lorimer, 146 North
 Street
 Forgan, R., & Son, The Links
 Morris, Thomas, The Links

Grocers and Provision Dealers

Aikman & Terras, 165 South Street
 Baldie, David, 114 South Street
 Black, James, 16 South Castle Street
 Brown, David, 159 South Street
 Bruce, Wm. W., 37 South Street
 Douglas, Wm., 4 Ellice Place
 Falconer, A., 101 Market Street
 Frame, John, 43 Argyle Street
 Fyfe, John, 127 Market Street
 Grubb, Charles, 86 Market Street
 Haxton, Andrew, 131 South Street
 Kay, Alex. W., 68 South Street
 Macdonald, Mrs, 16 Abbey Street
 Macfarlane, Chas. B., 129 Market St.
 M'Dougall, Wm., 100 Market Street
 More, W. W., 89 South Street
 Patterson, Mrs, 147 South Street
 Robb, James, 24 North Street
 Robertson, James, 4 Church Street
 Robertson, John, 33 Market Street
 Russell, Mrs E., 1 Union Street
 Smith, Mrs, 68 Market Street
 Stenhouse, Robert C., 15 College St.
 Traill, John, 32 Market Street
 Walker, Thomas, 114 Market Street
 Wilson Bros., 32 South Street
 Wilson, George R., 175 South Street
 Wilson, Wm., 72 Market Street

Hairdressers

Reader, James, Market Street
 Stewart, James, 106 South Street
 Sturrock & Son, 5 Greyfriars Gauden

Hatters, &c.

Donaldson, Chas., 21 South Bell St.
 Greig, W. M., 65 South Street
 Lang, John, 83 South Street

Hotels

Alexandra Hotel (Wm. Milton),
 Alexandra Place
 Blue Bell Hotel (George Sams), 170
 South Street
 Cross Keys Hotel (Michael Power), 85
 Market Street
 Crown Inn (John Mitchell), 23 Abbey
 Street
 Golf Hotel (David Mason), Links
 Grand Hotel (J. H. Schmidt, man-
 ager), Golf Place
 Imperial Hotel (Lawrence & Son),
 Murray Park
 Marine Hotel (Wm. Rusack), Links
 Royal Hotel (G. W. Burnett), 118
 South Street
 Star Hotel (Wm. Downie), Market
 Street
 Waverley Temperance Hotel (Mrs
 Mather's), College Street

Ironmongers

Honeyman, Peter, 53 South Street
 Lyell, John C., 13 Bell Street
 M'Kenzie, Alex., 113 South Street
 M'Pherson, James, 72 South Street
 Wilson, John, 171 South Street

Joiners, Cabinetmakers, &c.

Balfour, A., 201 South Street
 Bett, W. E., 158 South Street
 Bruce, George, 19 Market Street
 Cunningham, Andrew, 16 Greenside
 Place
 Doig, Alex., & Son, City Road
 Douglas, Colin, 147 Market Street
 Fyffe, James (polisher), 146 South St.
 Harris, Thos., & Son, Fleming Place
 Law, Henry, 52 South Street
 Matthew, John M., 129 Market St.
 Morrison, John, North Castle Street
 M'Bean, George M., Bell Street
 M'Gregor, John, & Son, 71 Market
 Street
 Mackenzie, Roderick, West Burn Lane
 Petrie & Strath, Greyfriars Garden
 Robertson, Mrs Wm., 125 South St.
 Scott, David, Union Street
 Stewart, Lewis, 86 Market Street
 Swan, Thomas, Church Square

Joiners, &c.—(Continued).

Thom, David, Strathkinness
 Wilson, Richard G. (Lather),
 Fleming Place

Laundries

Allan, Mrs, Kinnessburn Terrace
 Brown, Mrs, 148 North Street
 Dundee Laundry, Mrs Menzies, 89
 Market Street
 Honeyman, Mrs, 86 North Street
 Muirhead, Mrs, 24 Abbey Street
 Rennie, Mrs, Fleming Place Road
 Stark, Mrs, 41 North Street
 St Leonards Steam Laundry, Wood-
 burn
 Swan, Mrs, 52 North Street
 Watt, Mrs, Shorebridge
 Young, Mrs, 140 South Street

Libraries

University Library (J. M. Anderson,
 Librarian)
 Public Library and Reading Room,
 Queen's Gardens (Stuart Wilson,
 keeper)
 Fletcher, M., & Son (circulating),
 121 South Street
 Henderson, W. C., & Son (circulat-
 ing), Church Street

Milliners and Dressmakers

Baptie, Miss, Market Street
 Black, Miss, 3 Bell Street
 Bee-Hive Drapery Warehouse, 47
 South Street
 Bonanza Drapery Warehouse, Church
 Street
 Croll, Mrs A. T., 3 Logie's Lane
 Donaldson, Miss, Eden Cottage
 Duncan, Mrs, 129 South Street
 Forbes, Misses, 153 South Street
 Glasgow Drapery Warehouse,
 Market Street
 Greig, W. M., 65 South Street
 Miller, 96 North Street
 Moffat, Miss, Alfred Place
 Morris, Miss, St Mary's Street
 M'Kibbin, Misses, 143 South Street
 M'Pherson, Misses, West Port
 Rolland, Miss, 96 North Street
 Ritchie, J. R. W., 135 South Street
 Smith, Miss, 139 South Street
 Thomson, Misses H. & J. (Mantle
 and Dressmakers), Thistle Lane,
 160 South Street
 Thomson, R. & Co., 70 Market St.
 Todd, Misses, 13 South Street

Monumental Sculptors

Kirk, David, Yard, North Street,
 House, 4 Kirk Place
 Ness, Wm., North Street Road

Music Sellers

Fletcher, M., & Son, 121 South St.
 Methven, Simpson, & Co., 1 Grey-
 friars Garden

Music Teachers of

Brown, Miss, John Street
 Freeman, Charles (Organist and
 Choirmaster of the Episcopal
 Church, Teacher of Organ, Piano,
 Harmonium, and Singing), 156
 South Street
 Matthewson, Miss, 2 Playfair Terrace
 Millar, Misses, 85 South Street
 Turner, F. J., Beethoven House
 Turner, Harry, F.C.V., Beethoven
 House
 Turner, Mrs Boucher (U. P. Church
 Organist), 102 Market Street

Painters and Glaziers

Brown, J. D., 14 College Street
 Dick, W. A., 9 Church Street
 Gunn, John, 164 South Street
 M'Gregor, John, & Son, 71 Market
 Street
 Todd, David, 36 South Street

Photographers

Downie, Arch., 145 Market Street
 Fairweather, James, 7 Ellice Place
 Rodger, George B., St Mary's Place

Physicians and Surgeons

Brown, Lewis, Dr, St Mary's Place
 Huntington, Wm., M.R.C.S.,
 L.R.C.P. (London), 43 South St.
 Kyle, D. Hamilton, M.B., C.M.,
 Queen's Gardens
 Moir, John W., M.D., L.R.C.S.E.,
 15 Howard Place
 Moir, Robt., M.D., F.R.C.S.E., 46
 South Street
 M'Kay, John, M.D., 87 South Street
 Pettigrew, J. Bell, M.D., LL.D.,
 F.R.C.P., Swallowgate
 Wytte, W. Henry de, M.B. et C.M.,
 4 Queen's Terrace

Piano Tuners

Fletcher, M., & Son, 121 South Street
 Methven, Simpson, & Co., 1 Grey-
 friars Garden
 Paterson, Sons, & Co.—Agents, J.
 Cook & Son, 80 Market Street

Plasterers

M'Pherson, Alex., 99 North Street
 Scott, Andrew, 162 South Street

Plumbers

Auchterlonie & Son, 9 Union Street
Farquharson, James, 116 Market St.
Hart, James, 81 Market Street
Morris, James, 126 Market Street
Peebles, Thos., 104 & 106 Market St.
Turpie, Andrew, R.P., 57 South St.

**Portmanteau and Trunk
Manufacturers**

Howie & Sons (repairs to travelling
requisites), 4 Bell Street
Hogg, George, 103 Market Street
Laverock, John, 91 South Street

Poulterers and Game Dealers

Graham, James, 2 Church Street
Low, Thomas, 104 South Street
Liven, Mrs R., Church Street
Niven, Wm., 84 Market Street
Pratt, Robt., 66 Market Street
Scott, Jane T., Bell Street
Wilson, Alex. K., 97 Market Street

Printers

"Citizen" Office, 107 South Street
Cook, J., & Sons, 80 Market Street

Refreshment Rooms

Armit, George, 3 Church Street
Bisset, Miss, 179 South Street
Bond, Mrs, Market Street
Cunningham, Miss, 86 Market Street
Fleming, T. T., 97 South Street
Grant, C., 187 South Street
Melville & Sons, 197 South Street
M'Arthur, J. W., 32 South Street
Nicoll, Mrs, 135 Market Street
Nicoll, Wm., 69 South Street
Smart, Robert, 137 South Street
Smith, Mrs, 68 Market Street

Restaurateurs

Bridgeford, I. S., & Co. (licensed),
Golf Place
Fleming, T. T. (licensed), 97 South St.

Riding Master

Johnston, John (Riding Master
to St Leonard's and St Salvator's
Schools, &c.), New Inn

Saddlers

Hardie, Charles, 110 South Street
Hogg, George, 103 Market Street
Laverock, John, 91 South Street

Servants' Registries

Flood, Miss, Bell Street
Glasgow Drapery Warehouse, Market
Street (free).
Hood, Miss, 195 South Street
Honeyman, Mrs, 53 South Street
Menzies, Mrs, 89 Market Street
Proudfoot, B., Church Street

Slaters

Black, Robt., 3 Market Street
Greig, Wm., 31 South Street
Paterson, Wm., Market Street
Rintoul & Mackie, 90 North Street

Solicitors

Hotchkis, J. N., W.S., N.P., 101
Market Street
Grace, S. & C. S., W.S., N.P., 83
Market Street
Macpherson, J. L., N.P., 90 South St.
Ritchie, Jas., N.P., 3 Queen Street
Thomson, Hugh, 115 South Street
Welch, Jas. Ritchie, N.P., 115 South
Street

Spirit Dealers

Bisset, Peter, Shore
Bridgeford, I. S., & Co., 1 Golf Place
Chalmers, Wm., Shore
Davidson, Wm., 1 Bridge Street
Fleming, T. T., 97 South Street
Fortune, E., 3 Logie's Lane
Johnston, John, St Mary's Street
Macfarlane, Arch., 77 & 79 Market St.
Nasmyth, Mrs, 23 South Castle St.

Stationers, &c.

Citizen Stationery and Printing
Warehouse, 107 South Street
Cook, J., & Son, 80 Market Street
Fleming, George L., South Street
Fletcher, M., & Son, 123 South St.
Flood, Miss L. T. (late Mackintosh),
14 Bell Street
Henderson, W. C., & Son, Church St.
Walker, Miss (Artists' Materials), 139
South Street

Tinsmiths

Fyfe, Arnet, Church Street
Wilson, John, 169 South Street

Tobacconists

Duncan, Robert, 207 South Street
Grieve, David, 93 Market Street
Provan, Wm., 2 Ellice Place
Tolmie, Wm., 19 Bell Street

Toy Dealers

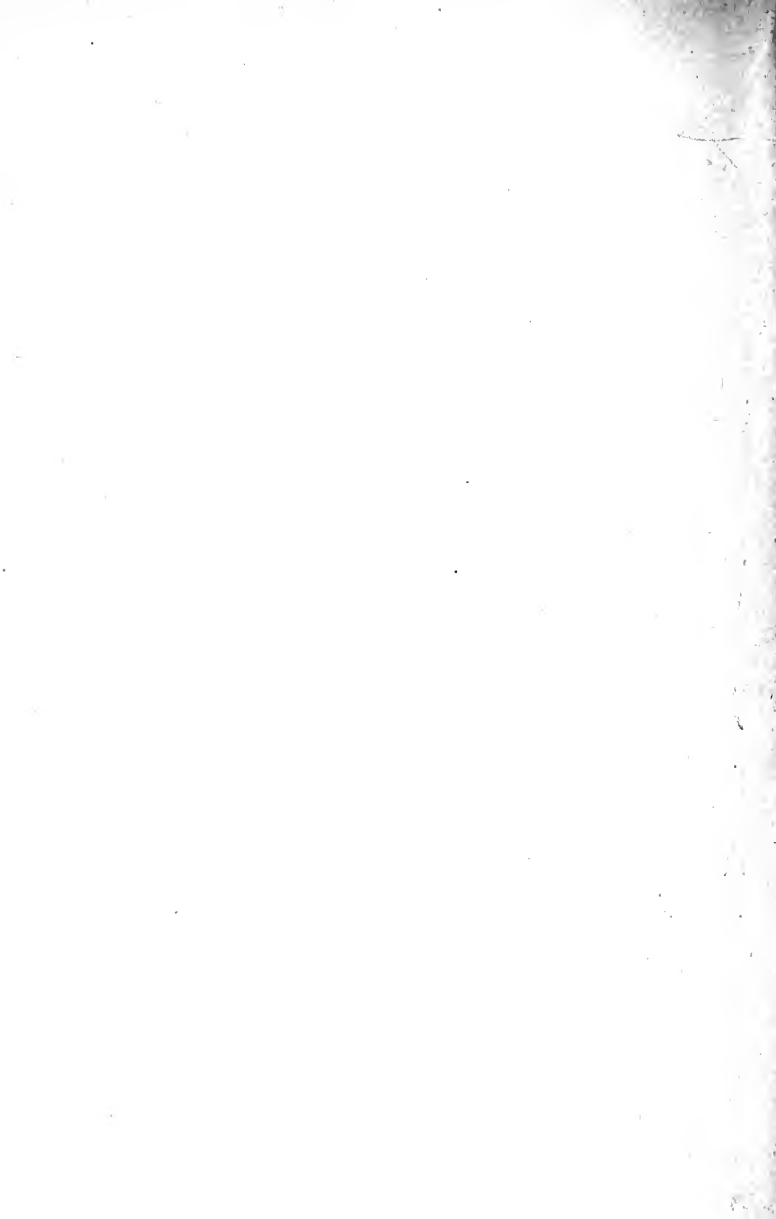
Fyfe, Arnet, Church Street
Howie & Sons, 4 Bell Street

Veterinary Surgeons

Robertson, R. Graham, M.R.C.V.S.,
132 Market Street
Young, Peter, M.R.C.V.S., 108 South
Street

Watchmakers and Jewellers

Anderson, Mrs, 41 South Street
Berwick, James, 177 South Street
Berwick, Chas., 155 South Street
Grant, Geo. S., 14 Church Street
Paterson, J. B., 100 South Street
Reid, Alex. T., 86 Market Street
Smith, D. C., 95 South Street



ST ANDREWS.

David L, 1140. Annual Value of Real Property (including Railway) in 1897-98, £48,144 7s 9d; population of Parliamentary burgh, 6853; inhabited houses, 1301; Parliamentary constituency, 1035; municipal, 1413; corporation revenue £719 14s 3d; number of Councillors, 29.

MAGISTRATES AND TOWN COUNCIL.

Provost, John M'Gregor; Bailies, Andrew Aikman, George Murray, Andrew Balsillie, and David Henry; Dean of Guild, A. Keiller Bruce; Treasurer, Charles Grubb, jun.; Councillors, Jesse Hall, John Milne, Dr M'Kay, William Paterson, George Bruce, James Ritchie Welch, Captain George Henry Jackson, Wm. Rusack, Alex. Herd, Andrew Cunningham, Wm. G. M. B. Brown, John Laverock, W. R. Kermath, Alexander Barr, Henry Law, David Todd, James George Johnstone, William T. Linskill, William Gourlay, William M. Greig, Andrew M. N. Millar, and Michael Power.

City Clerk, Stuart Grace; City Factor, James Ritchie; Town-Officer, Hay Gillespie; Collector of Rates, John Sorley; Town's Inspector and Burgh Surveyor, W. S. Drummond; Assessor, Philip Sulley, Cupar.

TOWN COUNCIL COMMITTEES.

Finance Committee.—The whole Council, Mr Welch (Convener)—ten a quorum.

Mussel Scalps Committee.—Mr Paterson (Convener), Messrs Welch, Rusack, Barr, Todd, Linskill, and Millar—three a quorum.

Public Reading-Room and Library Committee.—Bailie Aikman (Convener), Bailie Murray, and Bailie Henry—two a quorum.

Audit Committee.—Mr Grubb (Convener), Messrs Cunningham, Keiller Bruce, and Johnstone—two a quorum.

Public Walks' Committee.—Bailie Henry (Convener), Bailie Balsillie, Messrs Paterson, Brown, Laverock, Rusack, Herd, Linskill, and Greig—three a quorum.

Assessment (Appeals) Committee.—Mr Laverock (Convener), Bailie Aikman, Messrs Hall, Welch, Jackson, Rusack, Todd, and Greig—three a quorum.

Lammas Market Committee.—Bailie Murray (Convener), Bailie Aikman, Bailie Henry, Messrs A. K. Bruce, Cunningham, Milne, Rusack, and Brown—three a quorum.

Committee as to Grants from Bell Fund.—Bailie Aikman, Messrs Hall (Convener), Welch, and Gourlay—two a quorum.

The Provost is *ex officio* a member of all the Committees.

BURGH COMMISSIONERS AS SUCH AND AS THE LOCAL AUTHORITY UNDER PUBLIC HEALTH ACT.

The Provost, Magistrates, and Town Council.

Clerk, Stuart Grace; Treasurer, John L. Macpherson; Burgh Prosecutor, Hugh Thomson. Clerk of Police Court, C. S. Grace, W. S.

Works Committee.—Dean of Guild Bruce (Convener), Provost M'Gregor, Bailie Aikman, Messrs Hall, Cunningham, Paterson, Laverock, Brown, and Law—three a quorum.

Public Bathing Committee.—Bailie Murray (Convener), Bailies Aikman and Balsillie, Messrs Keiller Bruce, Grubb, George Bruce, and Rusack—three a quorum.

Lighting Committee.—Mr Kermath (Convener), Messrs Milne, Hall, Rusack, M'Kay, Linskill, Johnstone, and Gourlay—three a quorum.

Cleaning, Drainage, and Slaughter-House Committee.—Bailie Balsillie (Convener), Mr Milne (Vice-Convener), Bailie Aikman, Messrs Kermath, Cunningham, M'Kay, Barr, and Power—three a quorum.

Assessment (Appeals) Committee.—Mr Laverock (Convener), Bailie Aikman, Messrs Rusack, Welch, Hall, Jackson, Todd, and Greig—three a quorum.

Finance Committee.—The whole of the Commissioners, Mr Welch (Convener)—ten a quorum.

Paving Committee and Committee under Roads and Bridges Act, and for Consideration and Disposal of Applications to Erect Hoardings.—Bailie Henry (Convener), Bailie Balsillie, Messrs Paterson, Laverock, Brown, Rusack, Herd, Linskill, and Greig—three a quorum.

Fire Engine Committee.—Mr Todd (*Convener*), Bailie Murray, Messrs Keiller Bruce, Paterson, Brown, Law, Barr, Herd, Power, and Greig—three a quorum.

Water Committee.—Provost M'Gregor (*Convener*), Bailies Aikman and Henry, Messrs Keiller Bruce, Jackson, Brown, Hall, and Law—three a quorum.

Common Lodging-Houses and Permanent Hospital Committee.—Dr M'Kay (*Convener*), Provost M'Gregor, Mr Hall, and Mr Miller.

The Provost is a member *ex-officio* of all the Committees.

JUSTICE OF PEACE COURTS.

For granting Certificates for spirit and beer licenses—third Tuesday of April and last Tuesday of October. Clerk, C. S. Grace, W.S.

BURGH LICENSING COURTS.

Second Tuesday of April and Third Tuesday of October. The Magistrates preside.

UNIVERSITY OF ST ANDREWS.

The University was founded by Bishop Wardlaw in February 1411; the College of St Salvator by Bishop Kennedy in 1450; and the College of St Leonard, in 1512, by Archbishop Alexander Stuart and Prior Hepburn; and St Mary's, by Archbishop James Beaton in 1537. The two Colleges of St Salvator and St Leonard were united by Act of Parliament in 1747, and called the United College of St Salvator and St Leonard.

As an academical body the University consists of a Chancellor, Rector, Principals, Professors, registered Graduates and alumni and matriculated students, while its Government is vested in the University Court.

The Winter Session in the United College opens in the beginning of October, and closes about the end of March. The Summer Session commences on 19th April, and ends on 25th June. In St Mary's College, the Session commences in the second week of November, and closes in the end of March.

The aggregate annual value of the prizes, bursaries, and scholarships at St Andrews is upwards of £3000.

	Officers.	Elected	Residences
Chancellor,	His Grace the Duke of Argyll, K.G., K.T., D.C.L., LL.D.,	1851	Inverary Castle.
Vice-Chancellor & Principal,	James Donaldson, M.A., LL.D.,	1886	Scores Park
Rector,	The Most Hon. The Marquess of Bute,	1895	
Parliamentary Re- presentative,	Sir William O. Priestley, M.D., LL.D.,	1896	
	Dean of the Faculty of Theology, Principal Stewart.		
	Dean of the Faculty of Medicine, Professor Pettigrew.		
	Dean of the Faculty of Arts, Professor Lang.		
	Librarian, Registrar, and Secretary to the University, J. Maitland Anderson.		

UNIVERSITY COUNCIL.

President, His Grace the Duke of Argyll.

Secretary, J. Maitland Anderson.

The Council meets twice a year, on the last Thursday of March and the last Friday of November.

UNITED COLLEGE OF ST SALVATOR AND ST LEONARD.

Principal, James Donaldson, M.A., LL.D

Patron, The Crown.

Chairs.	Incumbents.	Appointed.	Residences.
Greek,	John Burnet, M.A.,	1892	Queen's Terrace.
Humanity,	Rev. Alex. Roberts, M.A., D.D.,	1871	College Gate, North Street.
Medicine,	J. B. Pettigrew, M.D., LL.D., F.R.S.,	1875	Swallowgate.
Moral Philosophy and Political Economy,	Wm. Knight, LL.D.,	1876	The Castle House.
Mathematics,	P. R. Scott Lang, M.A., B.Sc.,	1879	St Mary's Place.

UNITED COLLEGE OF ST SALVATOR AND ST LEONARD—*Continued.*

Natural Philosophy,	A. S. Butler, M.A.,	1880	Scores
Natural History, }	Wm. C. McIntosh, M.D., LL.D., F.R.S.,	1882	2 Abbotsford Cres.
Chemistry,	Thomas Purdie, B.Sc., Ph.D.,	1884	South Street.
Logic and Metaphysics,	David G. Ritchie, M.A.,	1894	Kennedy House.
Education,	J. M. D. Meiklejohn, M.A.,	1876	2 Howard Place.
English Literature,	Alexander Lawson, M.A., B.D.,		Golf Place.
Lecturer in French,	Jules K. de Dreux Kunz, M.A.,	1896	Edinburgh.
Lecturer in Botany,	R. A. Robertson, M.A., B.Sc.,	1890	119 South Street.
Lecturer in History,	James Mackinnon, M.A., Ph.D.,	1896	Edinburgh.
Lecturer in Modern Greek, }	A. N. Jannaris, Ph.D.,	1896	Scores.
Lecturer in Anatomy,	James Musgrove, M.D.,	1896	
Lecturer in Materia Medica,	W. H. de Wyt, M.B., C.M.,	1896	4 Queen's Ter.
	Secretary and Factor,		Stuart Grace.

ST MARY'S COLLEGE

Principal, Alex. Stewart, M.A., D.D.

Patron, The Crown.

Chairs.	Incumbents.	Appointed.	Residences.
Principal and Primarius }	Alex. Stewart, M.A., D.D.	1894	The College.
Professor of Divinity,			
Divinity and Biblical Criticism,	Allan Menzies, M.A., D.D.,	1889	58 South St.
Divinity and Ecclesiastical History,	John Herkless,	1894	Bayview.
Hebrew & Oriental Languages,	J. Birrell, M.A., D.D.,	1871	Queen's Ter.
	Secretary and Factor,		Stuart Grace.
Gifford Lecturer on }			
Natural Theology, }	Vacant.		

UNIVERSITY COURT.

President, Rector, The Most Hon. The Marquess of Bute; Vice-President, Principal Donaldson, Principal Stewart, Principal Mackay, University College, Dundee; Sir Ralph W. Anstruther, Bart. of Balcaskie, Chancellor's Assessor; Rev. Dr Metcalfe, South Church, Paisley, Rector's Assessor; the Provosts of St Andrews and Dundee, Dr Balfour, Rev. Dr Anderson, Dr W. B. Dow, and Rev. Robert Scott, Assessors elected by the General Council; Professors Meiklejohn, Burnet, and Steggall, Assessors elected by the Senatus.

Secretary and Factor—Stuart Grace.

MADRAS COLLEGE, ST ANDREWS.

Founded 7th April 1832, and endowed by the munificence of the late
Rev. Dr Bell.

Governors.—Principal Donaldson (Chairman), A. Keiller Bruce, James Ritchie Welch, Jesse Hall, Professor Birrell, D.D., James Cheape of Strath-tyrum, Rev. A. K. H. Boyd, D.D., LL.D., Rev. M. L. Anderson, D.D., and John Chisholm, M.A., LL.B.

Secretary to the College, Charles Stuart Grace, W.S.

Head-Master, John M'Kenzie, M.A.

SCHOOL STAFF.—*Classics*—The Head-Master. *Mathematics and Arithmetic*—Thomas Carmichael, M.A. *English, History, and Geography*—Walter G. Mair, M.A. *French and German*—Herr Joseph Esser. *Science, &c.*—Alexander S. M. Imrie, M.A., B.Sc. *Writing, Book-Keeping, and Shorthand*—William Grierson. *Drawing and Painting*—Robert Smeaton Douglas. *Infant Mistress and Lady Superintendent*—Miss Jane M. Finlayson; *Assistants*—Miss Ellen Scott and Miss Margaret Robertson. *Vocal and Instrumental Music*—Samuel Warren, R.C.M. *Governess for Instrumental Music*—Miss Mackay. *Workshop Instructor*—David Grant Duncan. *Gymnastics, &c.*—Alex. Sturrock. *Janitor*—Alex. Brown.

SCHOOL BOARD FOR THE BURGH.—Clerk, Hugh Thomson; Members, J. Ritchie Welch (Chairman), George Bruce, J. Hall, John Laverock, Mrs Purdie, Gerald Blunt, Mrs Russel; Officer, W. P. S. Smith.

BOARDING AND EDUCATIONAL ESTABLISHMENTS.

CLIFTON BANK (Private Boarding Establishment)—Messrs M'Millan and Lawson.

BOARD SCHOOL, ABBEY PARK—Edward King, M.A., Head-Master; J. Mackay, Robert Anderson, —. Clarke, Miss Hodge, Miss Marshall, Miss Geddes, Miss Smith, Miss Pringle, Miss Robb.

WEST INFANT SCHOOL—Miss Rutherford, Miss Barnett, Miss Hendrie, and Miss Turpie.

EAST INFANT SCHOOL—Miss Lang, Miss Mackay, and Miss Todd.

ST ANDREWS SCHOOL FOR GIRLS' COMPANY (LIMITED), ST LEONARD'S—Head Mistress, Miss Grant. St Katherine's, Miss Gray. Secy., T. T. Oliphant.

ST SALVATOR'S SCHOOL FOR BOYS, SCORES—Gerald Blunt, M.A., Camb., F.R.G.S.

SCHOOL BOARD FOR THE PARISH OF ST ANDREWS (LANDWARD)—Clerk, C. S. Grace, W.S.; Members, Messrs J. Mitchell (Chairman), R. L. Berwick, Alex. Russell, John Duncan, and James Bain. Officers—Western District, Thomas Scollay; Eastern District, James Stark. Teachers—Scrathkinness, John Findlay; Boarhills, D. K. Mauchline.

SHERIFF CIRCUIT COURT FOR SMALL DEBT CASES.

Days fixed for holding Courts for the Parishes of St Andrews, St Leonards, Forgan, Ferry-Port-on-Craig, Leuchars, Cameron, Denino, and Kingsbarns—every third Monday of January, April, July, and October, at 1 o'clock P.M. C. S. Grace, W.S., Depute-Clerk.

PLACES OF WORSHIP.—Established Church (Town Church and St Mary's), 1st Charge, Rev. A. K. H. Boyd, B.A., D.D., LL.D.; 2nd Charge, Rev. Mark L. Anderson, M.A., D.D.; Boarhills Mission Station, Rev. J. O. Stafford, M.A.; Established Church (St Leonard's), —; Free Church, Rev. James Ferguson, M.A., B.D.; United Presbyterian Church, Rev. Andrew David Sloan, M.A., B.Sc.; Episcopal Church, Rev. Ithel George Owen, M.A.; Congregational Church, Rev. James Sivewright, M.A.; Baptist Church, Rev. W. P. Simpson; Roman Catholic Church, Rev. George Angus, M.A., Priest.

HARBOUR TRUST.—George Bruce (Chairman); Members, Provost M'Gregor, Bailie Murray, J. R. Welch, W. Paterson, A. H. Cunningham, John Cross, Peter Waters, and James Brown, jun.; Clerk and Treasurer, Hugh Thomson; Harbour-Master and Collector, Capt. James Deas.

PARISH COUNCIL OF ST ANDREWS AND ST LEONARDS.—Burgh Members—Capt. Jackson, —, Bailie Murray, Bailie Aikman, Treasurer Charles Grubb, Andrew Cunningham, Bailie Balisille, Jesse Hall, William Rusack, Bailie Henry, Alexander Barr, John Laverock, and William Paterson. Landward Members—Andrew Cowper, Provost M'Gregor, James Mitchell, Alexander Russell, Andrew Thom. Chairman of Council—Capt. Jackson. Chairman of Landward Committee—Provost M'Gregor. The Council meets in the Council Chamber on the second Wednesday of each month. Officials.—Auditor, John Meas, C.A.; Collector, John Sorley; Medical Officers, Dr Huntington and Dr McKay; Matron of East House, Mrs Davidson; Inspector of Poor, Clerk to Parish Council, and Clerk to Landward Committee, George Wilson; Clerk to Burial Ground Committee, Mr Gilbert Gray.

MISCELLANEOUS PUBLIC OFFICES.—Depute-Clerk of the Peace, C. S. Grace, W.S.; Clerk and Treasurer to District Committee of County Council, Stuart Grace; Medical Officer for the Burgh, Dr Huntington; Veterinary Inspector, P. Young; Session-Clerk, J. Sorley; Distributor of Stamps and Collector of Land and Assessed Taxes, and Postmaster, G. Murray; Officer of Inland Revenue (Excise), Robert A. Watt, who has charge of the Parishes of St Andrews, St Leonard's, Cameron, Denino, Forgan, Ferry-Port-on-Craig, Kemback, Kingsbarns, Leuchars, and Logie; Supervisor, William O'Brien; Road Surveyor, Thomas Goodwillie; District Sanitary Inspector, vacant; Inspector of Police, Stewart Maiden; Registrar of Births, Deaths, and Marriages, John Sorley; Keeper of Burying-Ground, James Mackie; Messenger-at-Arms and Sheriff-Officer, W. J. Bond; Keeper of Castle, George Butters; Collector of Burgh, Police, and Parochial Rates, John Sorley; Inspector of Weights and Measures, and Burgh Sanitary Inspector, W. S. Drummond.

SOLICITORS.—Charles Stuart Grace, W.S., N.P.; J. N. Hotchkis, W.S., N.P.; J. L. Macpherson, N.P.; James Ritchie, N.P.; James R. Welch, N.P.

GIBSON HOSPITAL, ST ANDREWS.—For the reception of "aged, sick, and infirm poor, of the City of St Andrews, and Parishes of St Andrews and St Leonards, natives of the said City, or of the said Parishes of St Andrews and of St Leonards." *Governors and Managers*—Provost of St Andrews; First and Second Ministers of the Parish of St Andrews; Minister of the Parish of St Leonards; Minister of the U.P. Church, St Andrews; Minister of the Independent or Congregational Church, St Andrews; Senior Bailie, and Dean of Guild of St Andrews, all for the time being *ex-officio*, and Stuart Grace. *Overseer*—Wm. Blair. *Housekeeper*—Mrs Blair. *Factor and Treasurer*—C. S. Grace, W.S.

FIRE BRIGADE.—The Brigade consists of ten members, under the charge of W. S. Drummond, Inspector of Works.

MEDICAL PRACTITIONERS.—R. Moir, M.D., F.R.C.S.E.; J. W. Moir, M.D., C.M., L.R.C.S.E.; J. B. Pettigrew, M.D., LL.D., F.R.C.P., Professor of Physiology; D. Hamilton Kyle, M.B., C.M.; W. Huntington, M.R.C.S., L.R.C.P. (London); John M'Kay, M.D.; R. O. Petrie, M.B., C.M.; W. H. de Wyt, M.B., C.M., Glas.

BANKS—AGENTS.—Royal Bank of Scotland—Stuart Grace and Charles Stuart Grace; Bank of Scotland—Andrew Syme; Clydesdale—David Ogilvie; Commercial—James G. Johnstone.

SAVINGS BANKS.—St Andrews Savings Bank—Treasurer, Andrew Syme; Actuary, D. C. Smith; Auditor, Charles Smith. Post-Office Savings Bank—Geo. Murray, Postmaster.

GAS COMPANY.—James R. We'ch (Chairman), and eight Directors. Meeting of Directors, first Wednesday of every month. J. Hall, Manager, Secretary, and Treasurer, and Robert Hall, Assistant Manager, Secretary, and Treasurer. Price of Gas, 4s 2d per 1000 cubic feet, with 1d per 1000 cubic feet off if paid within one month, thus making gas 3s 4d nett per 1000 cubic feet: average value, 26 candles; and no charge for meters. Discount Notices will not be sent out, and no discount will be allowed unless to those who pay as above stated.

ROYAL NATIONAL LIFE-BOAT INSTITUTION — ST ANDREWS BRANCH.—Patroness, Her Most Gracious Majesty the Queen; Chairman, J. Ritchie Welch; Hon. Secretary, Andrew Balsillie, Greyfriars Garden; Treasurer, James George Johnston, Commercial Bank.

LIFE ROCKET APPARATUS.—For Rocket Life Saving Apparatus there is a Volunteer Company of twenty-five members, in charge of Edward Smart, Coast Guard Station Officer.

ST ANDREWS PUBLIC READING-ROOM AND LIBRARY.—This Institution was established in January 1845. Keeper of Reading-Room and Library, Stewart Wilson. Premises, 3 Queen Street.

ST ANDREWS BURNS CLUB.—Instituted 1869. Meeting place, Royal Hotel. President, John L. Macpherson; Vice-President, Michael B. Wilson; Hon. Secretary and Treasurer, William G. M. Brown, 116 South Street.

ST ANDREWS BURGH LIBERAL ASSOCIATION.—Hon. President, James Donaldson, LL.D.; Secretary, J. E. Grosset, Solicitor, Cupar.

ST ANDREWS LIBERAL UNIONIST ASSOCIATION.—President, John M'Gregor; Vice-President, Andrew Aikman, North Street; Secretaries, W. R. Kermath and J. L. Macpherson; Treasurer, J. L. Macpherson.

CONSERVATIVE CLUB, 105 SOUTH STREET, ST ANDREWS.—Chairman, Captain G. H. Jackson; Vice-Chairman, John M'Gregor; Hon. Secretary and Treasurer, Wm. R. Kermath.

HOLIDAYS.—Wednesday and Thursday following the 2d Tuesday of August; the 3d Monday in June; and the 3d Monday in October, New Year's Day, Queen's Birthday, and every Thursday afternoon from 2 o'clock.

THE ROYAL AND ANCIENT GOLF CLUB OF ST ANDREWS

Was instituted on the 14th of May 1754. The general meetings of the Club take place on the first Wednesday of May, when the Silver Cross and Bombay Medal are competed for, and on the last Wednesday of September, when the Silver Club, the Royal Adelaide Medal, the King William IV. Medal, and the Gold Medal of the Club, are competed for. The Club was in 1837 presented with a Gold Medal by His Majesty King William IV., to be competed for annually; and in 1838 with a Gold Medal, by the late Queen Adelaide, to be worn by the Captain. The Club was also in 1881 presented with a Gold Medal by the Royal Blackheath Golf Club called "George Glennie Medal." A Silver Cup was presented to the Club

in 1883 by the Calcutta Golf Club. In 1887 Captain D. S. Stewart presented the Club with a Vase in celebration of Her Majesty's Jubilee. Entrance fee, £15. Annual subscription, £3, payable on 1st January. Patroness, The Queen. Patron, H. R. H. The Prince of Wales. Captain, Henry S. Wedderburn of Wedderburn and Birkhill. Holder of Royal, or King William IV.'s Medal, S. Mure Fergusson. Holder of the Club Gold Medal, F. G. Tait. Holder of the George Glennie Medal, F. G. Tait. Holder of the Silver Cross, F. G. Tait. Holder of the Bombay Medal, Leslie Balfour Melville. Holder of the Calcutta Cup, W. Hillman. Holder of the Queen Victoria Jubilee Vase, John L. Low. Hon. Chaplain, Rev. A. K. H. Boyd, D.D., LL.D. Honorary Secretary, Charles Stuart Grace, W.S.

ST ANDREWS LADIES' GOLF CLUB.—Hon. Secretary, Major J. H. How. The Links are simply a putting green, but the Club has over a thousand members. Established in 1868.

FORESTERS' GOLF CLUB.—President, J. R. Wilson; Vice-President, A. Strath; Secretary, A. Walker; Treasurer, J. Rutherford; Committee, T. Black, R. Leslie, W. Braid, W. Law, and C. Brown.

ST ANDREWS UNIVERSITY GOLF CLUB.—This Club, which was instituted in 1859, is composed of past and present members of the University. Hon. President, Marquess of Bute; President, A. Campbell, M.A.; Vice-President, R. L. T. Blair, M.A.; Secretary, T. Gillespie; Treasurer, J. Mackenzie; Committee, D. Munro, W. Crawford, D. W. Rusack.

ST ANDREWS THISTLE GOLF CLUB.—This Club was instituted on the 13th June 1865. The Cross is played for in June, and the Medal in October. The First and Second Challenge Medals are played for monthly during the season. Hon. President, D. Baldie; Captain, Wm. Morton; Vice-Captain, Wm. Paterson; Secretary and Treasurer, James Kirk, Pilmuir Links, St Andrews. Winner of Silver Cross, J. G. Weighton, 94, less 15—79; Scratch Medal, James Robb, 82; Monthly Medal, Rev. James Robb.

ST ANDREWS ARCHERY CLUB.—INSTITUTED 1866.—Committee of Management, Mrs Robert Mitchell, Miss Berwick, and Mrs Bell Pettigrew; Hon. Secretary and Treasurer, Mrs Robert Mitchell.

MASONIC LODGES.—"ST ANDREW," No. 25—R.W.M., Wm. Rusack; I.P.M., J. G. Johnstone; D.M., G. C. Douglas; S.M., Dr Huntington; S.W., John C. Lyell; J.W., James Leask; Secretary, Geo. Wilson; Treasurer, Geo. Fisher; Chaplain, W. Jamieson; L.M., Arch. Bell; Grand Jeweller, G. S. Grant; Steward, J. Ross; A.S., L. B. Gourlay; S.D., David Robertson; J.D., Charles Hay; S.B., David Grieve; M.B., David Thomson; I.G., Thos. Peattie; O.G., George Thomson. "JOSIAH," No. 10, ROYAL ARCH CHAPTER—John C. Lyell, P.Z.; Andrew Turpie, P.H.; Wm. Rusack, P.J.; Wm. Jamieson, 1st S.; Arch. Bell, 2nd S.; George Cook, 3rd S.; Alex. Carstairs, Scribe E; James S. Conacher, Scribe N.; Thomas Peattie, Treasurer; James Normand, G. S.; George Key, Janitor.

HALLS.—Town Hall; platform, 22 by 15; accommodation, 500, James Ritchie, City Factor, Manager. The Volunteer Hall; platform, 30 by 19; accommodation, 1200; *Citizen* Office. St Regulus Hall; accommodation, 320; platform, 13 by 7. Apply Mr Lunan, 83 South Street.

The CITIZEN OFFICE,

107 SOUTH STREET,

Is the HEAD OFFICE of the St Andrews Citizen,

Published every Friday Afternoon

(The Only Paper Printed for St Andrews).

ALL VISITORS TO ST ANDREWS should secure a Copy WEEKLY of the *ST ANDREWS CITIZEN*, which, in addition to giving the Full Local Intelligence, publishes during the Summer Months a List of the Visitors to the City, and is taken advantage of by all the Shopkeepers and Tradesmen for bringing their Announcements before the Public. Price 1d.

USEFUL HINTS FOR THE SEASIDE.

SWIMMING.—The water is attractive, but nervousness prevents persons learning to swim. No one should be forced. Avoid bathing within two hours of a meal or when fatigued, or cooled after perspiration. Wet the head on entering; and, when treading the water is learned, try the stroke. Leave the water when there is a feeling of chill, and emit water through the nostrils. Watch you never bathe from a boat not anchored. A good swimmer might experiment in a dip with clothes on.

SAILING.—Sailing cannot be learned from books, and those who indulge in this pleasant recreation should never for a moment forget that "a boat under sail in unskilled hands is a dangerous plaything." The port side is the left, and the starboard is the right, looking forward. The rule at sea is different from the rule on the land. Keep to the right, and leave sufficient space for vessels to pass on the left. Always be ready to take in a reef; provide against sudden gusts; never be foolhardy, or refuse to take hints from experienced men. If you require immediate assistance, hoist a ball.

DROWNING.—If a person falls into the water and is unable to swim, he will do much to save himself from sinking by observing the following:—1st—Keep the mouth above the water by pushing the head well backwards. 2nd—Keep the lungs full of air by taking long inspirations (drawing air into lungs) and short expirations (expelling air from lungs): this gives buoyancy to the body. 3rd—Let the arms be kept under the water, and refrain from shouting wildly for help. If no swimmer be present, or a boat at hand, throw the drowning person a rope or an oar. If he has gone under the water, throw the article to the spot where he sank, and do so promptly and steadily, as he will probably rise again to the surface.

Restoring the Apparently Drowned.—Send for medical aid *at once*, and lose no time in placing the person on his back. Slip a bunch of clothes under the shoulder blades, thus making the head hang slightly back. If there be any foreign substance in the mouth, turn the body on the side and remove it. Loosen all tight clothes from the neck and chest. Then try to induce respiration (breathing) by standing at the head, grasping the arms below the elbow, and drawing them up past the ears. After a couple of seconds, push down the elbows to the sides of the chest, with the hands pointing to the ears. Keep your hold, and repeat the operation of pulling up and pushing down the arms steadily once every four seconds, till the patient begins to breathe, or life is found (by a medical man, if possible) to be extinct. If there be onlookers, one can assist by placing his hands below the shoulders and pressing gently while the operator brings the elbows down; another can raise and rub the legs. If the patient breathes, attend to warming the body. If practicable, give a warm bath for a few minutes, then wrap in warm, dry blankets, and rub the limbs upwards firmly under the blankets. Put something warm at the feet, pit of the stomach, and armpits. If able to swallow, give small doses of negus, grog, or coffee. If breathing be laboured, apply a mustard plaster. Put the patient to bed, and let him sleep, if possible.

THE FIFE HERALD & JOURNAL

(Being the *Fife Herald*, established 1822, and the
Fifeshire Journal, established 1833), together with the

Fife News and St Andrews Citizen

Forms the Largest and Best Equipped, likewise
the Oldest, Newspaper Property in the County of Fife.

The *CITIZEN* during the Season contains the Full
List of Visitors and all the **Golfing News**.

The Printing, Lithographing, Die-Stamping, and Bookbinding Plant

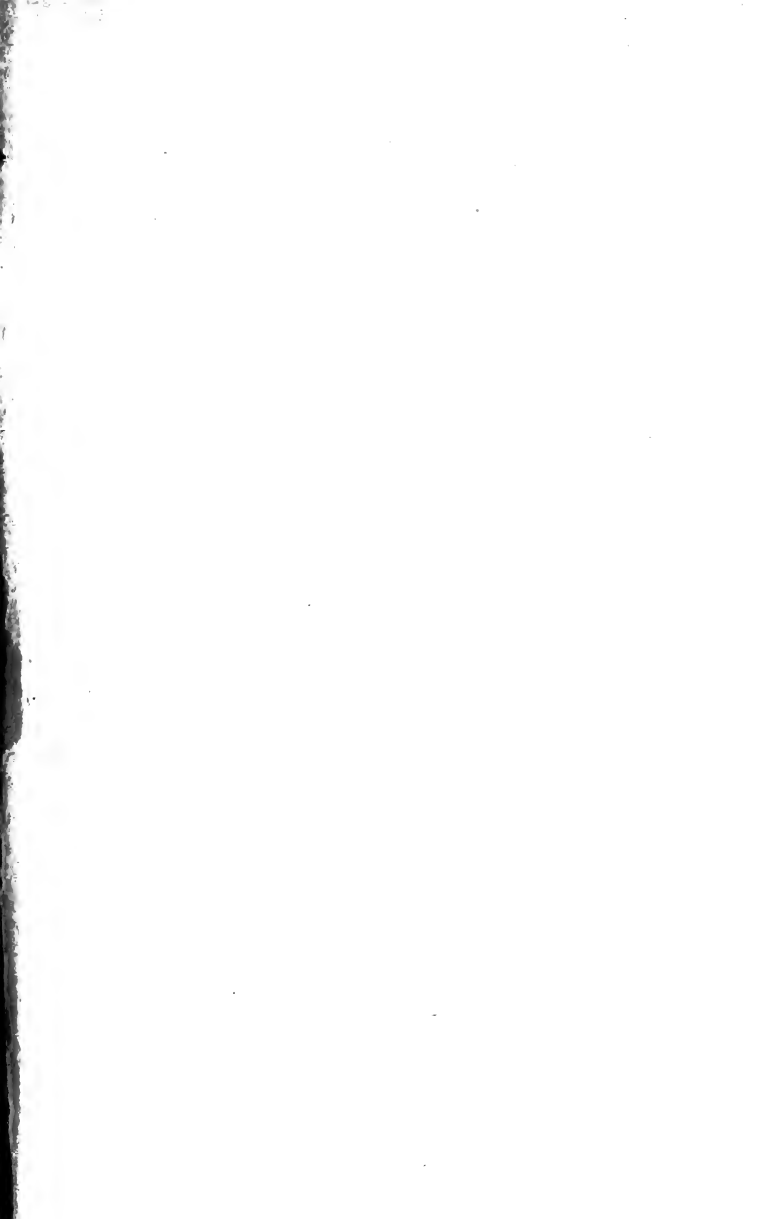
Is also the Largest in any Office in Fife, including, as it does,
Three Rotary Jobbing Machines, Two Arab
Jobbing Machines, Large New Lithograph
Machine, and several Hand-Presses.

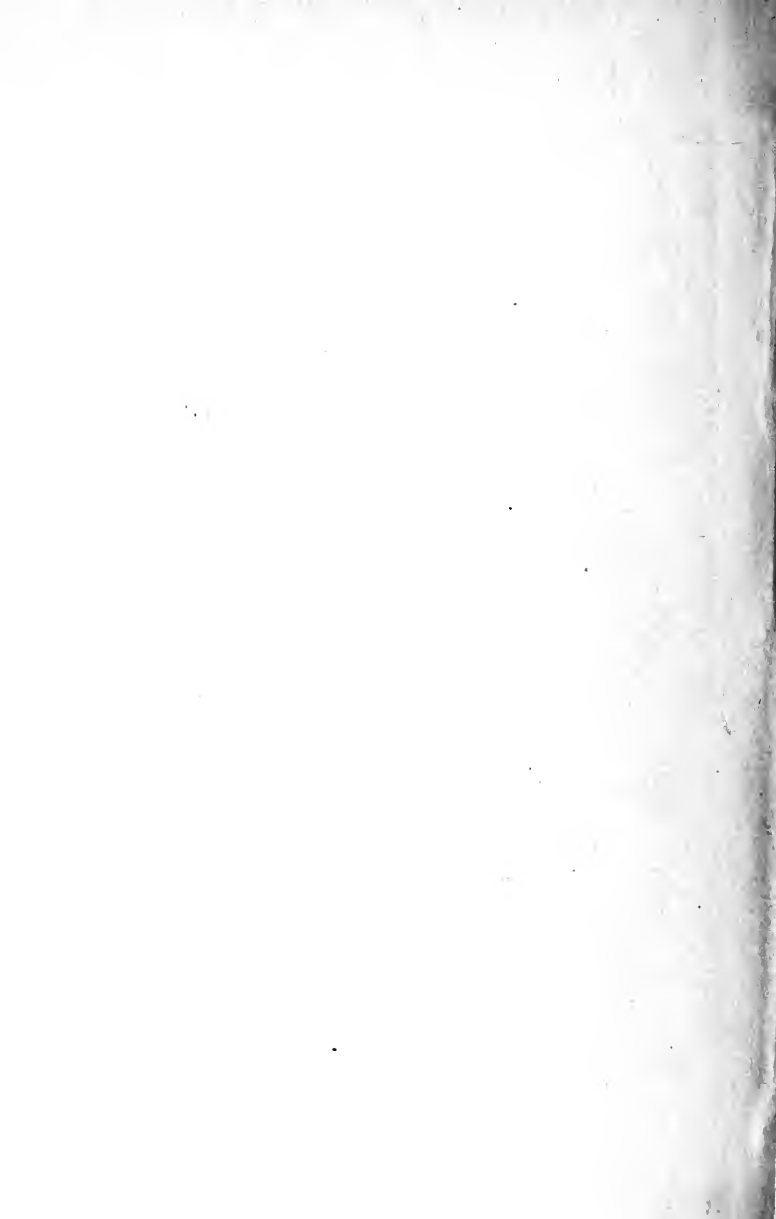
With a splendid Assortment of Plain, Fancy, and
Bill Type, all kinds of Work can be turned out with Neat-
ness and Expedition, including—Books, Pamphlets, Circulars,
Bills, Marriage Invitations, Funeral Letters and Memorial
Cards (Selection of Memorial Verses by the best Poets free
on application), Labels in various colours, Letter Headings,
Calling Cards, &c., &c.

Stationery Warehouse—8 Bonnygate;
Printing Works—Burnside, CUPAR.

At the “**CITIZEN**” WAREHOUSE,
SOUTH STREET, ST ANDREWS,

All kinds of Fancy Printing are done on the Premises.





190310

HE.

F5976h

NAME OF BORROWER.

